

*Class*

*Book*

**University of Chicago Library**

*GIVEN BY*

*Beside the main topic this Book also treats of*

*Subject No.*

*On page*

*Subject No.*

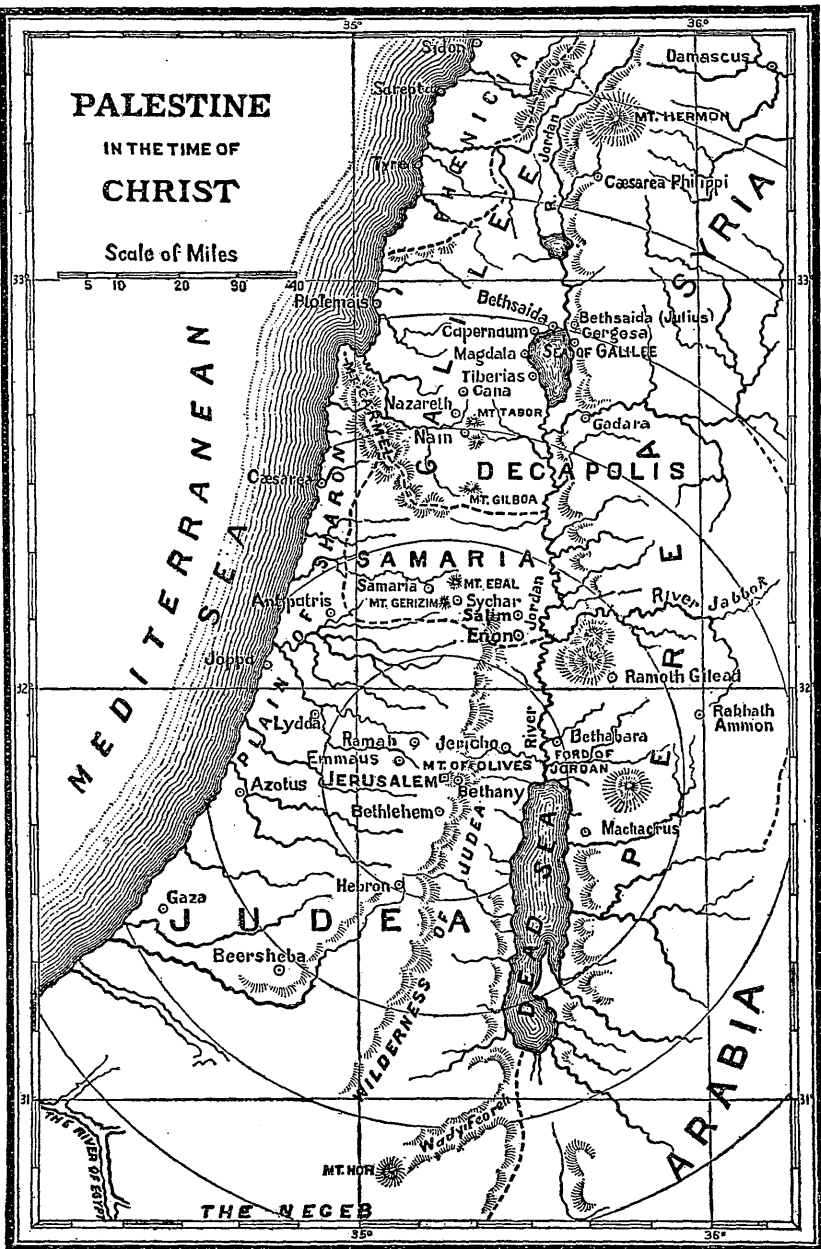
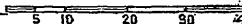
*On page*



# PALESTINE

IN THE TIME OF  
CHRIST

Scale of Miles



Bible. N. T. Gospels. Harmonies. English.

A NEW  
HARMONY  
OF THE  
FOUR GOSPELS IN ENGLISH,  
ACCORDING TO THE COMMON VERSION.

ARRANGED WITH EXPLANATORY NOTES.

DESIGNED FOR POPULAR USE AND ADAPTED TO SUNDAY-  
SCHOOLS.

BY  
GEORGE W. CLARK, D. D.,  
*Author of "Notes on the Gospels," etc.*

---

REVISED EDITION,  
WITH CORRECTIONS FROM THE REVISED VERSION OF 1881.

---

As the Parisian Sculptor chisels his statue by the aid of many photographs, taken from different sides of his subject, so we are to construct from the four pictures of the Evangelists the solid and symmetrical life of Christ."—AUGUSTUS H. STRONG, D. D.

---

PHILADELPHIA :  
AMERICAN BAPTIST PUBLICATION SOCIETY,  
1420 Chestnut Street.  
1892.



BS 3560

.A3C6

1892

---

Entered, according to Act of Congress, in the year 1892, by the  
AMERICAN BAPTIST PUBLICATION SOCIETY,  
In the Office of the Librarian of Congress, at Washington, D. C.

---

33927.

## PREFACE.

---

The author has been led to give this volume to the public, at this time, by the advice of those whose judgment he most highly esteems ; the demand for a Harmony of the Gospels for general use somewhat different from any now published ; and the increased attention now given, especially in Sunday-schools, to the Life of Christ.

The importance of studying the four Gospels in connection cannot be too highly estimated nor too earnestly enforced. No clear and well-defined image of the Saviour's life can be formed in the mind without it. Selecting leading texts of events and discourses from the different evangelists will not answer the demand. Each evangelist must be allowed to contribute his part toward a full and perfect likeness. The true chronological order must also, as far as possible, be observed, or the view will be confused and distorted. But the constant turning from one Gospel to another, and the act of comparing and mentally deciding and arranging, are exceedingly inconvenient and laborious, and most persons who attempt it weary in the task. Hence the great value of an arrangement of the scriptural text according to the probable order of events, and in parallel columns, so that the eye can survey all the narratives of any incident or utterance at a glance. The uses and importance of thus studying the Gospels as well as the credibility of the four evangelists, are briefly but ably and clearly presented in the Introduction of a beloved and honored teacher, to which the attention of the reader is particularly directed.

In the preparation of this work the author has availed himself of the light and helps afforded by the best authorities, both ancient and modern, without following any particular one as a guide. He acknowledges especial indebtedness to the Harmonies and other works of Dr. Robinson, and whenever deviating from his general arrangement, it has been with reluctance and after long and careful study. This was especially true in adopting a different arrangement of the last six months of Christ's public ministry. It has been, however, a relief to find that almost all of these deviations are in harmony with the expressed opinions of eminent scholars of both the Old and New World. But this department of study opens a wide field for differences of views, and he who enters thereon should tread cautiously, humbly and reverently.

The scriptural text has been arranged from careful and repeated comparisons of the four Gospels. Great care has been taken not to break up sentences and paragraphs unnecessarily. The comparison of single words in English is far less important than in the Greek original. And thus the evils arising from the

arbitrary separation of clauses and nearly related sentences, in some Harmonies of the English text, have more than counterbalanced the good derived therefrom. Wherever a break in a sentence *necessarily* occurs, it is indicated by the punctuation, and by commencing the separated clause with a small letter instead of a capital.

The brief Analyses before the Sections are designed to assist Sunday-school teachers and others in seizing upon the main points in the scriptural narrative, and for suggesting topics of conversation or reflection. They will often suggest to the mind a closer parallelism of phrases and words than it was possible to present to the eye without doing great injustice to the account of one or more of the evangelists. In a few instances, where the Gospel narratives may be arranged in two ways almost equally good, the text gives one, and the analysis indicates the other.

The reader's attention is here especially directed to the Questions for Teachers and Bible classes at the end of the volume. It is believed that their use in connection with the analysis in the study of the Gospels will be found very profitable. The work is thus intended to be used either in connection with any of the excellent series of lessons now published on the life of Christ, or separately, with or without a question book.

The notes are mainly chronological and harmonic. It has been the endeavor to make them everywhere intelligible to the reader acquainted only with the English tongue. The use even of words from the original Greek has been carefully avoided. Many passages in the Gospels are directly or indirectly touched upon; hence a full index of texts is inserted at the end of the volume. The subject of each section in the Notes is indicated by the words printed in capitals.

As a special help to Sunday-school teachers and Bible classes, there is added near the close of the volume a Series of Explanations and Descriptions of Words, Customs, Names, etc., alphabetically arranged. Much is thus compressed in a few pages, and it will be found that almost every section in the Harmony is more or less explained.

A brief sketch of Harmonies is presented, especially designed for those who have not paid attention to the subject, giving a glimpse of what has been done in the past, and of the present state of this department of biblical study. The Comparative Table of a few Harmonies best known in this country will give a general view of the differences in arranging the Gospels among modern harmonists. The other Tables will be found convenient and useful; and with the full Indexes, it is believed that no work of its kind is extant which is so comprehensive and so easy of reference.

BALLSTON SPA, N. Y., January 25, 1870.

## PREFACE TO THE REVISED EDITION.

---

During the twenty-two years, since the first issue of this Harmony, the four Gospels have been studied as never before. Farrar, Geikie, Weiss, Edersheim, and others have written on the Life, Times, Words and Works of our Lord; Harmonies have been revised and new ones prepared; Commentaries have been written and monographs published; special research has been made in Bible lands and fresh discoveries have thrown light upon the Gospel narratives; critical study upon the original text has been systematically continued, and critical New Testaments in the Greek have been issued; the Canterbury revision of the Bible, and the Improved Version of the Bible Union New Testament, have appeared. Besides all this, the Sunday-schools, in both the new and old worlds, have gone over the Gospels several times. Many special helps have been prepared, and the periodical press has teemed with expositions upon the lessons. In view of all of this activity and progress a new edition of this Harmony has been suggested. This sufficiently explains the appearance of this Revised Edition.

While the general arrangement of the text remains substantially the same as in the first edition, certain changes have been made to facilitate study and get more closely into accord with the majority of recent harmonists. Thus the Call of the Four Disciples and The Miraculous Draught of Fishes, which formerly occupied separate sections, are brought together for comparison. Whether the latter is regarded as another account of the call, or a later confirmation of that call, it is evident that the disciples received but one call to be the constant attendants of Jesus. So also, it is still held, as in the first edition, that the Sermon on the Mount and the Sermon on the Plain were delivered on different occasions, and they are arranged accordingly. But many have desired that the two might also be arranged together, which has been done in § 51. The chronological position of Matthew's Feast, and that of The Raising of Jairus' Daughter, is one of the perplexing questions among harmonists. But whether placed immediately after Matthew's call, or after the healing of the Demoniacs of Gerasa, a careful study has made it quite evident that they should go together. In the first edition of this work a slight preference was given to the former position, but after going over the whole subject repeatedly, the preference in this edition is given to the latter position.

The translators of our Common Version appear often to have sought variety in the rendering of the same word, thus introducing needless difficulties into the first three Gospels, and interfering with their comparison, one with another. The more exact renderings of the Revised Version remedy this, which, in addi-

tion to following a better Greek text, greatly assists in harmonizing the Gospels. A large number of these renderings have, therefore, been selected, and put as footnotes to the Scripture text.

The Explanatory Notes have been revised. Some unimportant ones have been omitted; others have been compressed and still others enlarged; a few have been re-written. New matter has been added on certain living questions, and the whole brought up to the present state of harmonic study. Several features in the former edition, not essential to a Gospel Harmony, have been omitted. Thus this edition, though enlarged in some respects, is reduced in size.

The sale of three thousand copies during the first year of the appearance of this work, the constant demand for it ever since, the many favorable notices it has received from Reviews and other periodicals of the religious and secular press, together with the recent desire for a new edition, led the author to believe that he did not mistake in its first issue, and that it still has a place to fill among Sunday-school teachers and Bible students in elucidating the life of our Lord.

HIGHTSTOWN, N. J., Sept., 1892.

## TABLE OF CONTENTS.

	PAGE
PREFACE TO THE FIRST EDITION, . . . . .	3
PREFACE TO THE REVISED EDITION, . . . . .	5
EXTRACT FROM DR. CONANT'S INTRODUCTION, . . . . .	7
SYNOPSIS OF THE HARMONY, . . . . .	9
EXPLANATION OF FOOTNOTES, . . . . .	13
NOTE ON REVISED READINGS, . . . . .	13
GENERAL CONTENTS OF THE NOTES, . . . . .	14
TABLE FOR FINDING ANY PASSAGE IN THE HARMONY, . . . . .	18
THE HARMONY, . . . . .	21
THE FOURFOLD STORY, . . . . .	223
THE NOTES, . . . . .	224
SOME MODERN HARMONISTS, . . . . .	298
GENERAL INDEX OF SUBJECTS, . . . . .	299

## FROM DR. CONANT'S INTRODUCTION.

---

It is necessary that different and fitting agencies should be employed for representing the several aspects of the Wondrous Life, both in its outer and its inner manifestations. We are thus enabled to contemplate each by itself, till we have grown familiar with it. But it is also desirable to contemplate this wonderful life in its unity and completeness; to view at once all its aspects combined, in their harmonious relations, as one perfected whole. Hence, from the early ages of the church, the practice has prevailed of combining the four Gospels in a harmony, so-called, arranging the several narratives and discourses in the order of time in which they may be supposed to have occurred. The objects of such a harmony are twofold: first, to make a complete narration of the events of the Saviour's life and his discourses, by combining all the four Gospels for this end; and secondly, to show the consistency of the several narratives with each other, by placing them side by side for more ready comparison, and by explaining apparent discrepancies. This greatly aids the common reader, who may have neither the leisure nor the means so to adjust these narratives for himself, and to harmonize their varying and sometimes apparently conflicting statements. The author of the following work has had access to the best sources of information, while making his own careful and independent investigations. His plan embraces several new and peculiar features, which will be found particularly useful to students of the Gospels.

To the young Christian, especially, the diligent study of the Gospels in harmony may be recommended as the most profitable reading for his growth in self-knowledge, and his progress in piety. What is more necessary to our spiritual life, than to know him from whom that life proceeds? How can we better learn to know him than by the contemplation of himself, as he has shown himself in these records of his life and teachings? What description can represent him better than he represents himself?

The attentive and thoughtful reader of the narratives of the four evangelists will readily see the truth of the following suggestions:

1. Their story is true, or they have separately, without art and without method, devised the disconnected portions of a complicated history, which, when brought together, are found to be parts of the same structure, forming a completed and consistent whole. It is as if different architects had separately, and without concert, described different parts of a complicated edifice, so exact in their correspondence that, when combined, they are seen to harmonize in their minutest details, as parts of the same perfect whole. The only sufficient

solution is, that all beheld the same original, and described what they saw, each from his own point of view.

2. Their story is true, or they have invented and described a more perfect character than ever before appeared in human history; unique and original, a combination of elements never before imagined, and the only perfect ideal of intellectual and moral greatness. It is especially to be observed that in all these unstudied and immethodical accounts the unity and identity of this complex character are everywhere preserved. Not once, even in the most casual and fragmentary allusion, is the harmony and consistency of this delineation disturbed. This perfect identity in all their delineations of a character so unlike any other in its conception, so various in its elements and in their modes of manifestation, can be accounted for on no other ground than that all copied from the same living model.

3. If their testimony is not to be credited, and their story is "a cunningly devised fable," then it follows, that a few unlettered peasants of Galilee devised a system of religious philosophy and morals that has overthrown all the boasted fabrics of human reason, putting to shame its profoundest speculations, and have become the leaders in human civilization, the acknowledged teachers and guides of the most enlightened nations. Imposture was never crowned with such a victory in a fair field and an open conflict with truth.

T. J. CONANT.

BROOKLYN, N. Y., January, 1870.

---

## THE FIRST HARMONY.

---

Tatian, an Assyrian, a disciple of Justin Martyr, may be regarded as the father of Gospel harmony. As early as A. D. 170, and probably earlier, he compiled a work from the four Gospels, and called it a "Diatessaron; or, The Gospel According to Four." It is not unlikely that Justin Martyr suggested the idea to him. A commentary was written on this work by Ephræm Syrus, who flourished about A. D. 360. Theodoret, about the middle of the fifth century, says that Tatian "composed the Gospel which is called 'Diatessaron,' cutting out the genealogies and such other passages as show the Lord to have been born of the seed of David according to the flesh." Theodoret found over two hundred such copies, which he destroyed because of these omissions.

Until recently, Tatian's harmony was supposed to be lost. Its existence, however, is now ascertained. Two copies of the Syriac work of Ephræm Syrus are in the Armenian Convent at Venice. A translation in Latin was made in 1841, but not published until 1876. There are also two Arabic manuscripts of a translation of a Gospel Harmony at Rome, one in the Vatican library, the other in the Borgian Museum. From these Ciasca edited and published at Rome, in 1888, a Latin translation. This agrees so perfectly with the work on which Ephræm Syrus commented, that it appears certain that the long lost "Diatessaron" of Tatian has been recovered,

# SYNOPSIS OF THE HARMONY.

## ANALYTICAL SUMMARY OF THE CONTENTS OF THE FOUR GOSPELS.

### I. EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF JESUS.

A period of about thirteen and a half years, from B. C. 6 to A. D. 8.

PAGE	SEC.	SUBJECT.	MATT.	MARK.	LUKE.	JOHN.
21	1	Luke's Preface.....	.....	.....	1 : 1-4	.....
21	2	John's Introduction.....	.....	.....	.....	1 : 1-14
22	3	The Genealogies.....	1 : 1-17	.....	3 : 23-38	.....
23	4	Annunciation of John's Birth.....	.....	.....	1 : 5-25	.....
24	5	Annunciation of the Birth of Jesus .....	.....	.....	1 : 26-38	.....
25	6	Mary visits Elisabeth.....	.....	.....	1 : 39-56	.....
25	7	The Birth of John the Baptist.....	.....	.....	1 : 57-80	.....
26	8	An Angel appears to Joseph.....	1 : 18-23	.....	.....	.....
27	9	Birth of Jesus.....	1 : 24, 25	.....	2 : 1-7	.....
27	10	The Visit of the Shepherds.....	.....	.....	2 : 8-20	.....
28	11	The Circumcision.....	.....	.....	2 : 21	.....
28	12	Presentation in the Temple .....	.....	.....	2 : 22-38	.....
29	13	Temporary Return to Nazareth.....	.....	.....	2 : 39	.....
29	14	Again at Bethlehem; Visit of the Magi.....	2 : 1-12	.....	.....	.....
30	15	Flight into Egypt.....	2 : 13-15	.....	.....	.....
30	16	Herod's Massacre of the Children.....	2 : 16-18	.....	.....	.....
30	17	Return and Residence at Nazareth.....	2 : 19-23	.....	2 : 40	.....
31	18	Childhood of Jesus.....	.....	.....	2 : 41-52	.....

### II. ANNOUNCEMENT AND INTRODUCTION OF CHRIST'S PUBLIC MINISTRY.

About one year, from the Spring of A. D. 26 to that of A. D. 27.

32	19	The Ministry of John the Baptist.....	3 : 1-12	1 : 1-8	3 : 1-18	.....
34	20	The Baptism of Jesus.....	3 : 13-17	1 : 9-11	3 : 21-23	.....
35	21	The Temptation.....	4 : 1-11	1 : 12, 13	4 : 1-13	.....
36	22	Testimony of John to Jesus.....	.....	.....	.....	1 : 15-34
37	23	Jesus gains Disciples; returns to Galilee.....	.....	.....	.....	1 : 35-51
38	24	The Marriage at Cana.....	.....	.....	.....	2 : 1-11
38	25	Visits Capernaum.....	.....	.....	.....	2 : 12

### III. FROM THE FIRST PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE SECOND.

One year, from April, A. D. 27, to April, A. D. 28.

39	26	At the Passover; the Traders expelled.....	.....	.....	.....	2 : 13-25
39	27	Visit of Nicodemus.....	.....	.....	.....	3 : 1-21
40	28	Jesus remains in Judea.....	.....	.....	.....	3 : 22-24
41	29	Further Testimony of John the Baptist.....	.....	.....	.....	3 : 25-36
41	30	John Imprisoned.....	.....	.....	3 : 19, 20	.....
41	31	Jesus departs for Galilee.....	4 : 12	1 : 14	4 : 14	4 : 1-4



PAGE	SEC.	SUBJECT.	MATT.	MARK.	LUKE.	JOHN.
42	32	Discourses with the Woman of Sychar.				4: 5-42
43	33	Teaches publicly in Galilee.....	4: 17	1: 14, 15	4: 14, 15	4: 43-46
44	34	Heals a Nobleman's Son.....				4: 46-54
44	35	Rejected at Nazareth.....	4: 13		4: 16-30	
45	36	Makes Capernaum his Residence.....	4: 13-16		4: 31	
45	37	Four called as Constant Attendants.....	4: 18-22	1: 16-20		
46	38	A Demoniac healed in the Synagogue...		1: 21-28	4: 31-37	
47	39	Heals Peter's Wife's Mother.....	8: 14-17	1: 29-34	4: 38-41	
48	40	First Preaching Tour Throughout Galilee.....	4: 23-25	1: 35-39	4: 42-44	
45	41	The Miraculous Draught of Fishes.....			5: 1-11	
42	42	Sermon on the Mount.....	5: 1-7: 29			
53	43	A Leper Healed.....	8: 1-4	1: 40-45	5: 12-16	
54	44	Heals a Paralytic.....	9: 2-8	2: 1-12	5: 17-26	
55	45	The Call of Matthew.....	9: 9	2: 13, 14	5: 27, 28	

## IV. FROM THE SECOND PASSOVER UNTIL THE THIRD.

From April, A. D. 28, to April, A. D. 29.

57	46	At the Passover; Heals the Impotent Man.....				5: 1-47
59	47	Plucking the Ears of Grain.....	12: 1-8	2: 23-28	6: 1-5	
60	48	Healing the Withered Hand.....	12: 9-14	3: 1-6	6: 6-11	
61	49	Withdraws to the Sea of Galilee.....	12: 15-21	3: 7-12		
62	50	The Twelve Apostles Chosen.....		3: 13-19	6: 12-16	
62	51	The Sermon in the Plain.....			6: 17-49	
68	52	Healing of the Centurion's Servant.....	8: 5-13		7: 1-10	
69	53	Raises a Widow's Son at Nain.....			7: 11-17	
69	54	John's Message to Jesus.....	11: 2-9		7: 18-35	
71	55	Upbraiding the Cities of Galilee.....	11: 20-30			
71	56	Anointed by a Penitent Woman.....			7: 36-50	
72	57	Second Circuit of Galilee.....			8: 1-3	
73	58	A Blind and Dumb Demoniac Healed...	12: 22-37	3: 19-30		
74	59	A Sign Demanded of Jesus.....	12: 38-45			
75	60	Christ's Mother and Brethren.....	12: 46-50	3: 31-35	8: 19-21	
75	61	Parable of the Sower.....	13: 1-23	4: 1-25	8: 4-18	
78	62	Other Parables Spoken to the Multitude	13: 24-35	4: 26-34		
80	63	Wheat and Tares explained; and other Parables to the Disciples.....	13: 36-53			
80	64	The Tempest stilled.....	8: 18, 23-27	4: 35-41	8: 22-25	
81	65	The Two Demoniacs of Gadara.....	8: 28-9: 1	5: 1-21	8: 26-40	
84	66	Matthew's Feast.....	9: 10-13	2: 15-17	5: 29-32	
85	67	Discourse on Fasting.....	9: 14-17	2: 18-22	5: 33-39	
86	68	Jairus' Daughter; the Bloody Issue.....	9: 18-26	5: 22-43	8: 41-56	
88	69	Healing of the Blind and Dumb.....	9: 27-34			
88	70	Second Rejection at Nazareth.....	13: 54-58	6: 1-6		
89	71	Third Circuit of Galilee.....	9: 35-38			
89	72	The Twelve endowed and sent forth.....	10: 1-42	6: 7-11	9: 1-5	
92	73	They go forth; Third Tour continued.....	11: 1	6: 12, 13	9: 6	
92	74	Herod's Opinion of Jesus; John's Beheading.....	14: 1-12	6: 14-29	9: 7-9	
94	75	Return of the Twelve.....		6: 30, 31	9: 10	
94	76	Feeding of the Five Thousand.....	14: 13-21	6: 32-44	9: 10-17	6: 1-14
97	77	Jesus Walks on the Sea.....	14: 22-36	6: 45-56		6: 15-21
98	78	Discourse at Capernaum.....				6: 22-71

## V. FROM THE THIRD PASSOVER UNTIL THE ENSUING FEAST OF TABERNACLES.

Six months, from April to October, A. D. 29.

101	79	Jesus continues in Galilee.....				7: 1
101	80	Traditions of the Elders.....	15: 1-20	7: 1-23		
103	81	The Canaanitish Woman.....	15: 21-28	7: 24-30		
104	82	Deaf and Dumb Man, etc., healed.....	15: 29-31	7: 31-37		
104	83	Feeds the Four Thousand.....	15: 32-39	8: 1-9		

PAGE	SEC.	SUBJECT.	MATT.	MARK.	LUKE.	JOHN.
105	84	A sign again demanded.....	15: 39-16:5	8: 10-12	.....	.....
106	85	The Leaven of the Pharisees.....	16: 4-12	8: 13-21	.....	.....
107	86	Blind Man healed.....	.....	8: 22-26	.....	.....
107	87	Visit to the region of Cesarea Philippi.	16: 13-20	8: 27-30	9: 18-21	.....
108	88	Jesus foretells his Death.....	16: 21-28	8: 31-9: 1	9: 22-27	.....
109	89	The Transfiguration.....	17: 1-13	9: 2-13	9: 28-36	.....
111	90	Healing the Dumb Demoniac.....	17: 14-21	9: 14-29	9: 37-43	.....
113	91	Jesus again foretells his Death.....	17: 22,23	9: 30-32	9: 43-45	.....
113	92	The Sacred Tribute.....	17: 24-27	9: 33	.....	.....
114	93	Contention among the Disciples.....	18: 1-14	9: 33-50	9: 46-50	.....
115	94	Dealing with an Offended Brother.....	18: 15-20	.....	.....	.....
116	95	On Forgiveness.....	18: 21-35	.....	.....	.....
117	96	Still continues in Galilee.....	.....	.....	.....	7: 2-9
117	97	Going to the Feast of Tabernacles.....	.....	.....	9: 51-56	7: 10
117	98	Concerning following Jesus.....	8: 19-22	.....	9: 57-62	.....

## VI. FROM THE FEAST OF TABERNACLES UNTIL CHRIST'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH PASSOVER.

Six Months, less six days.

119	99	Jesus at the Feast; teaches publicly.....	.....	.....	.....	7: 11-8: 1
121	100	The Woman taken in Adultery.....	.....	.....	.....	8: 2-11
121	101	Further Public Teaching.....	.....	.....	.....	8: 12-59
123	102	Seventy instructed and sent forth.....	.....	.....	10: 1-16	.....
124	103	Return of the Seventy.....	.....	.....	10: 17-24	.....
124	104	Reply to a Lawyer; Good Samaritan.....	.....	.....	10: 25-37	.....
125	105	Jesus at the House of Martha and Mary.....	.....	.....	10: 38-42	.....
125	106	How to pray.....	.....	.....	11: 1-13	.....
126	107	Heals a Dumb Demoniac.....	.....	.....	11: 14-36	.....
127	108	Jesus Dines with a Pharisee.....	.....	.....	12: 37-54	.....
128	109	On Hypocrisy, Worldliness, etc.....	.....	.....	12: 1-59	.....
131	110	Slaughter of Certain Galileans.....	.....	.....	13: 1-9	.....
131	111	A Blind Man Healed on the Sabbath.....	.....	.....	.....	9: 1-41
133	112	The Good Shepherd.....	.....	.....	.....	10: 1-21
133	113	Jesus at the Feast of Dedication.....	.....	.....	.....	10: 22-39
134	114	Retires beyond Jordan.....	.....	.....	.....	10: 40-42
134	115	Heals an Infirm Woman on the Sabbath.....	.....	.....	13: 10-21	.....
135	116	Journeying and Teaching; warned against Herod.....	.....	.....	13: 22-35	.....
136	117	Jesus hears of Lazarus' Sickness.....	.....	.....	.....	11: 1-6
136	118	Dines with a Chief Pharisee.....	.....	.....	14: 1-24	.....
137	119	Requirements of Discipleship.....	.....	.....	14: 25-35	.....
138	120	Lost Sheep, Lost Silver, Prodigal Son.....	.....	.....	15: 1-32	.....
139	121	Parable of the Unjust Judge.....	.....	.....	16: 1-13	.....
140	122	The Rich Man and Lazarus.....	.....	.....	16: 14-31	.....
141	123	Teaches Forbearance, Faith, etc.....	.....	.....	17: 1-10	.....
141	124	Goes to Bethany and Raises Lazarus.....	.....	.....	.....	11: 7-46
143	125	Retires to Ephraim.....	.....	.....	.....	11: 47-54
143	126	Passes through Samaria and Galilee.....	.....	.....	17: 11-19	.....
143	127	On the Coming of the Kingdom of God.....	.....	.....	17: 20-37	.....
144	128	The Importunate Widow, etc.....	.....	.....	18: 1-14	.....
145	129	Finally leaves Galilee; on Divorce.....	19: 1-12	10: 1-12	.....	.....
146	130	Blesses Little Children.....	19: 13-15	10: 13-16	18: 15-17	.....
147	131	The Rich Young Ruler.....	19: 16-30	10: 17-31	18: 18-30	.....
149	132	Laborers in the Vineyard.....	20: 1-16	.....	.....	.....
150	133	Third Time foretells his Death.....	20: 17-19	10: 32-34	18: 31-34	.....
151	134	The Ambitious Request of James and John.....	20: 20-28	10: 35-45	.....	.....
152	135	Healing Two Blind Men near Jericho.....	20: 29-34	10: 46-52	18: 35-43	.....
153	136	Zacheus; the Ten Pounds.....	.....	.....	19: 1-28	.....
154	137	Jesus sought at Jerusalem.....	.....	.....	.....	11: 55-57
154	138	Arrives at Bethany Six Days before the Passover.....	.....	.....	19: 28	12: 1, 9-11

## VII. THE LAST PASSOVER WEEK.

Seven days, April 2 to April 8, A. D. 30.

PAGE	SEC.	SUBJECT.	MATT.	MARK.	LUKE.	JOHN.
155	139	<i>First Day of the Week.</i> Public Entry into Jerusalem.....	21: 1-11	11: 1-11	19: 29-44	12: 12-19
157	140	Certain Greeks desire to see Jesus.....	21: 17	11: 11	.....	12: 20-36
158	141	<i>Second Day of the Week.</i> The Barren Fig tree.....	21: 18, 19	11: 12-14	.....	.....
159	142	The Temple Cleansed.....	21: 12-16	11: 15-19	{ 19:45-48; 21:37, 38	.....
160	143	<i>Third Day of the Week.</i> Withered Fig tree.....	21: 20-22	11: 20-26	.....	.....
160	144	In the Temple; the Two Sons.....	21: 23-32	11: 27-33	20: 1-8	.....
161	145	The Wicked Husbandmen.....	21: 33-46	12: 1-12	20: 9-19	.....
163	146	Marriage of the King's Son.....	22: 1-14	.....	.....	.....
164	147	Tribute to Caesar.....	22: 15-22	12: 13-17	20: 20-26	.....
165	148	Concerning the Resurrection.....	22: 23-33	12: 18-27	20: 27-40	.....
166	149	The Great Commandment.....	22: 34-40	12: 28-34	.....	.....
167	150	Christ the Son of David.....	22: 41-46	12: 35-37	20: 41-44	.....
168	151	Last Discourse to the Jews.....	23: 1-39	12: 38-40	20: 45-47	.....
170	152	The Widow's Mite.....	.....	12: 41-44	21: 1-4	.....
170	153	Reflections on the Unbelief of the Jews.....	.....	.....	.....	12: 37-50
171	154	Discourse on the Mount of Olives.....	24: 1-51	13: 1-37	21: 5-36	.....
176	155	The Ten Virgins; the Talents.....	25: 1-30	.....	.....	.....
177	156	Graphic Scene of the Judgment.....	25: 31-46	.....	.....	.....
178	157	<i>Fourth Day of the Week.</i> The Rulers conspire.....	26: 1-5	14: 1, 2	22: 1, 2	.....
179	158	The Supper and Anointing at Bethany.....	26: 6-16	14: 3-11	22: 3-6	12: 2-8
180	159	<i>Fifth Day of the Week.</i> Preparation for the Passover.....	26: 17-19	14: 12-16	22: 7-13	.....
181	160	<i>Sixth Day of the Week.</i> The Passover; } Contention of the Twelve.....	26: 20	14: 17	{ 22:14-18, 24-30	.....
182	161	Washing the Disciples' Feet.....	.....	.....	.....	13: 1-20
183	162	The Traitor pointed out; Judas withdraws.....	26: 21-25	14: 18-21	22: 21-23	13: 21-30
184	163	Jesus foretells the Fall of Peter.....	.....	.....	22: 31-38	13: 31-38
185	164	Institutes the Lord's Supper (1 Cor. 11: 23-26).....	26: 26-29	14: 22-25	22: 19, 20	.....
186	165	Valedictory Discourse.....	.....	.....	.....	14: 1-31
187	166	" " Continued.....	.....	.....	.....	15: 1-27
188	167	" " Concluded.....	.....	.....	.....	16: 1-33
189	168	Christ's Intercessory Prayer.....	.....	.....	.....	17: 1-26
191	169	Again foretells the Fall of Peter.....	26: 30-35	14: 26-31	22: 89	18: 1
191	170	The Agony in Gethsemane.....	26: 36-46	14: 32-42	22: 40-46	18: 1
193	171	Betrayal and Apprehension.....	26: 47-56	14: 43-52	22: 47-53	18: 2-11
195	172	Jesus before Annas.....	.....	.....	.....	{ 18:12-14, 19-23 18:15-18, 25-27
195	173	Peter thrice denies Christ.....	26:58,69-75	14:54,66-72	22: 54-62	18: 24
197	174	Jesus before Caiaphas.....	26:57,59-68	14:53,55-65	22:54,63-65	18: 24
199	175	The final Formal Examination.....	27: 1	15: 1	22: 66-71	.....
199	176	Jesus led to Pilate.....	27: 2	15: 1	23: 1	18: 28
199	177	Remorse and Suicide of Judas (Acts 1: 18, 19).....	27: 3-10	.....	.....	.....
200	178	Jesus before Pilate.....	27: 11-14	15: 2-5	23: 2-5	18: 28-38
201	179	Jesus before Herod.....	.....	.....	23: 6-12	.....
202	180	Again before Pilate; Barabbas.....	27: 15-26	15: 6-15	23: 13-25	18: 39-40
204	181	Scourged and delivered to be crucified.....	27: 26-30	15: 16-19	23: 25	19: 1-16
205	182	Led away to be crucified.....	27: 31-34	15: 20-23	23: 26-33	19: 16, 17
206	183	The Crucifixion.....	27: 35-44	15: 24-32	23: 33-43	19: 18-27
203	184	Phenomena attending his Death.....	27: 45-56	15: 33-41	23: 44-49	19: 28-30
210	185	The Burial.....	27: 57-61	15: 42-47	23: 50-56	19: 31-42
212	186	<i>The Seventh Day of the Week.</i> Sepulchre sealed and guarded.....	27: 62-66	.....	.....	.....

## VIII. FROM CHRIST'S RESURRECTION UNTIL HIS ASCENSION.

Forty days, April to May, A. D. 30.

PAGE	SEC.	SUBJECT.	MATT.	MARK.	LUKE.	JOHN.
213	187	<i>The First Day of the Week.</i> The Resurrection.....	28 : 2-4			
213	188	Women visit the Sepulchre .....	28 : 1	16 : 1-4	24 : 1, 2	20 : 1, 2
214	189	Vision of Angels.....	28 : 5-8	16 : 5-8	24 : 3-8	
215	190	Peter and John at the Sepulchre .....			24 : 12	20 : 3-10
215	191	Jesus appears to Mary Magdalene.....		16 : 9		20 : 11-17
216	192	Meets the Other Women.....	28 : 9, 10			
216	193	Report of the Women.....		16 : 10, 11	24 : 9-11	20 : 18
216	194	Report of the Watch .....	28 : 11-15			
217	195	Appears to Two Disciples and to Peter (1 Cor. 15 : 5).....		16 : 12, 13	24 : 13-35	
218	196	<i>Evening at the Close of the First Day of the Week.</i> Appears to Ten Apostles (1 Cor. 15 : 5).....		16 : 14	24 : 36-49	20 : 19-25
219	197	<i>Evening at the Close of the First Day of the Next Week.</i> Appears to Eleven Apostles.....				20 : 26-29
220	198	Appears to Seven Apostles.....	28 : 16			21 : 1-23
221	199	Appears to above Five Hundred (1 Cor. 15 : 6).....	28 : 16-20	16 : 15-18		
221	200	He is seen of James; then of all the Apostles (1 Cor. 15 : 7; Acts 1 : 3-8).				
222	201	The Ascension (Acts 1 : 9-12).....		16 : 19, 20	24 : 50-53	
223	202	John's Conclusion of his Gospel.....				{ 20:30, 31; 20 : 24, 25

## EXPLANATION OF THE FOOTNOTES.

The *letters* indicate the words in the text corrected; the *figures*, the verses of the text. The readings are renderings from the Revised Version of 1881. *Or* introduces a marginal reading; *Am.* the preference of the American Company of Revisers. *Text* indicates the marginal reading as agreeing with the Common Version.

## NOTE ON REVISED READINGS.

Many of the renderings preferred by the American Committee could not be easily given at the bottom of the pages. It would be well, in reading the Scripture text, to remember and mentally supply the following:

For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

At the word "worship" in Matt. 2 : 2, etc., that the "Greek word denotes an act of reverence, whether paid to man (see Matt. 18 : 26) or to God (see Matt. 4 : 10)."

Put "through" in place of "by" when it relates to prophecy, viz., in Matt. 2 : 5, 17, 23 ; 3 : 3 ; 4 : 14 ; 8 : 17 ; 12 : 17 ; 13 : 35 ; 21 : 4 ; 24 : 15 ; 27 : 9 ; Luke 18 : 31.

Substitute modern forms of speech for the following archaisms, viz. : "who" or "that" for "which" when used of persons ; "are" for "be" in the present indicative ; "knew" for "wist" ; "drag" or "drag away" for "hale."

Substitute for "devil," "devils," the word "demon," "demons," wherever the reference is not to Satan, but to an inferior order of evil spirits ; and for "possessed with a devil" or "devils," substitute either "demoniac" or "possessed with a demon," or "demons."

For "tempt," "temptation," substitute "try" or "make trial of," "trial," wherever enticement to what is wrong is not evidently spoken of ; viz., in the following instances : Matt. 4 : 7 ; 16 : 1 ; 19 : 3 ; 22 : 13, 35 ; Mark 8 : 11 ; 10 : 2 ; 12 : 15 ; Luke 4 : 12 ; 10 : 25 ; 11 : 16 ; 22 : 28 ; John 8 : 6.

# GENERAL CONTENTS OF THE NOTES.

## INTRODUCTION.

	PAGE
The Object of a Gospel Harmony.....	224
The four Gospels—Their Resemblance and Diversity.....	224
Their relative importance in constructing a Chronological Harmony... 224, 225	225
Arrangement of Matt. 5 : 1 ; 13 : 58.....	225
Rules for constructing a Harmony .....	227, 228

## PART I.

### SECT.

1. Luke's Preface.....	229
3. The Genealogies. Omission of Names in Matthew's.....	229
Division of Matthew's Table into three Parts.....	229
The Differences in the two Tables accounted for.....	229
4. The Time of the Announcement to Zacharias.....	231
9. The Time of our Saviour's Birth.....	231
10. The Vision of the Shepherds.....	234
12. Presentation, when? .....	235
13. Reasons for supposing a temporary Return to Nazareth .....	235
14. When the Magi came? The Star, what?.....	235
16. Herod's Massacre; "the two years old and under".....	236
17. Time of Herod's Death. Sojourn in Egypt.....	236
18. Jesus in the Temple with the Doctors. When?.....	236

## PART II.

The length of our Lord's Ministry.....	237
19. Position of Mark 1 : 1. Time of John's beginning his Ministry.....	237
20. Time of our Saviour's Baptism.....	238
21. Time and Order of the Temptations.....	238
22. Time and Place of John's Testimony.....	238
23. The Journey of Jesus to Galilee.....	238
24. When the Miracle at Cana was performed. Cana.....	238
25. Capernaum.....	238

## PART III.

26. The first Passover of Christ's public Ministry.....	239
The Expelling of the Traders from the Temple.....	239
27. When Nicodemus came to Jesus.....	239
28. Concerning the Early Judean Ministry of Jesus.....	239
29. Ænon. When was John there?.....	240
31, 32. Time of our Saviour's Journey through Samaria. Sychar....	240, 241
35. Time of Christ's first Rejection at Nazareth.....	241
37, 41. The Call of the four Disciples. Draught of Fishes.....	241
29. Position of the Healing of Peter's Mother-in-Law in Matthew.....	241
30. First Preaching Tour throughout Galilee, when?.....	241
42. Sermon on the Mount.....	241
Reasons for its Position, and for distinguishing it from that in Luke 6 : 20 ff. Time and Place of the Discourse.....	242
43. Time of healing the Leper.....	242
45. Matthew called Levi.....	242

## PART IV.

SECT.	PAGE
46. The Feast mentioned in John 5:1. Difficulty of the Question.....	243
Different Views. Not the Purim nor Pentecost.....	243
Reasons for regarding the Feast as a Passover.....	245
Time of that Passover.....	246
47. Time of Barley Harvest in Palestine. Plucking the Grain.....	246
The second Sabbath after the first. Luke 6:1.....	246
50. The first organized Movement of the Pharisees to destroy Jesus.....	247
50. Selection of the Apostles. Distinguished from Matthew 10:1-4.....	247
51. Sermon on the Plain and on the Mount.....	247
52. Difficulties in the Healing of the Centurion's Servant.....	247
54. Time and Position of John's Message to Jesus.....	247
56. The Anointing of the Penitent Woman.....	248
57. Time of Christ's second Circuit of Galilee.....	248
58. The blind and dumb Demoniac.....	248
59. "Three Days and three Nights".....	248
61. Position and Order of the Section.....	248
61. Teaching by the Seaside. Parables by the Seaside.....	248
64. Position of the Section.....	249
65. The Position of healing the two Demoniacs of Gerasa.....	249
Probably at Gersa. Difficulties explained.....	249
66. Where to place Matthew's Feast and Discourse on Fasting.....	249
67. Reason for placing the Raising of Jairus' Daughter here.....	249
70. The second Rejection of Jesus at Nazareth. Its Position.....	250
71. Third Preaching Tour throughout Galilee. Time and Position.....	250
72. The Endowment of and sending forth of the Twelve.....	251
The four Apostolic Catalogues compared.....	251
73. Time of the Apostolic Mission.....	251
74. Matthew's Account of John's Beheading. Time of.....	252
75. Time of the Apostles' Return from their Mission.....	252
76. Time of feeding the Five Thousand. The Four coincide.....	252
77. Bethsaida of Galilee. Two Bethsaidas.....	252
78. Time of the Discourse in the Synagogue at Capernaum.....	252

## PART V.

79. Time of the Third Passover.....	253
81. Departure of Jesus from the Jurisdiction of Herod; Time of.....	253
82. Decapolis.....	253
83. Time of healing the Four Thousand.....	254
86. Bethsaida Julias.....	254
88. Caesarea Philippi. Time of Christ's Visit there.....	254
89. Time and Place of the Transfiguration.....	254
91. Time and Place of the Incidents of this Section.....	255
92. The Tribute Money. Time of its Collection.....	255
96. Time and Place of the Mission of the Seventy.....	255
97. The Journey to the Feast of Tabernacles.....	255
Objection to the View founded on Luke 9:51.....	255
98. Reason for the Position of this Section.....	256
Comparison of the first three Evangelists on Part V.....	256

## PART VI.

## NOTE ON PART VI.

Difficulties connected with this Period.....	257
Comparison of the Four Evangelists.....	257
Departure from Galilee mentioned in Luke 9:51.....	257
Where to place the Journey through Samaria and Galilee, Luke 17:11.....	257

SECT.	PAGE
Its Location in the Gospel of John.....	258
The Position of Jesus' Visit at the House of Mary and Martha.....	258
The Arrangement specified. Luke's Order chronological.....	258
The Arrangement natural and reasonable.....	259
Objections of Robinson and others answered.....	259
99. Time of the Feast of Tabernacles. Christ's Coming to the Feast.....	260
100. The Woman taken in Adultery. Genuineness.....	260
101. Position of the Section.....	260
102. Time and Place of sending forth the Seventy.....	260
105. The "Certain village," Luke 10:38.....	261
107. The Dumb Demoniac not the same as that in Matthew 12:22.....	262
108. Time, Order, and Position of the Section.....	263
109. The Discourse (Luke 12) not a Repetition of other Discourses.....	263
110. Order and Place of the Events of the Section.....	263
111, 112. Time of healing the Blind Man on the Sabbath.....	263
113. Feast of Dedication; Time, etc. Jesus in Judea.....	264
114. Time of Christ's Going to Bethany beyond Jordan.....	264
115. Time and Place of healing the Infirm Woman.....	264
116. Time and Place of Christ's Journeying, Luke 13:22.....	264
Christ's Reply to Herod. Lamentations over Jerusalem.....	265
117. Doubtful Position of this Section.....	265
118. A Man with Dropsy healed on the Sabbath.....	265
120. Where the Prodigal Son was probably spoken.....	265
122. Probable Place of the Rich Man and Lazarus.....	265
124. Position and Time of the Raising of Lazarus.....	266
125. Time of Christ's Retirement in Ephraim.....	266
126. Journey from Ephraim through Samaria and Galilee. When?.....	266
127. Probable Place of these Discourses.....	267
129. The Time of the final Departure from Galilee.....	267
130. Importance of this Section.....	268
134. Apparent Discrepancy in the Request of James and John.....	268
135. Apparent Discrepancies in the Accounts of the Healing of the two blind Men at Jericho.....	268
136. Chronological Position of our Lord's Visit to Zaccheus.....	269
137. Time of Christ's Arrival at Bethany.....	269

## PART VII.

### NOTE ON PART VII.

The most probable Arrangement of the Passion Week.....	270
139. Time of Christ's triumphal Entry into Jerusalem.....	271
140. Visit of the Greek Proselytes. Why? When?.....	271
141. Time of cursing the Barren Fig Tree.....	272
142. Time of expelling the Traders from the Temple.....	272
143. The withered Fig Tree. Position of the thirteen following Sections..	272
144. The Deputation of the Sanhedrin.....	272
151. Time and Position of Christ's last public Discourse to the Jews.....	272
152. The Widow's Mite; when given and where.....	272
154. Discourse on the Destruction of Jerusalem.....	273
157. Time of the Ruler's Conspiracy against Jesus.....	273
158. Time of Supper and Anointing at Bethany.....	274
159. "The first Day of unleavened Bread." What? When?.....	274
Seeming Difference between John and the other Evangelists.....	275
Was Jesus crucified on the 14th or 15th of the Month Nisan?.....	275
Reasons for regarding it on the 15th.....	275, 276
Crucifixion not on Thursday.....	278, 279
160. Time and Cause of the Contention of the Twelve.....	279
A real Paschal Supper. Luke's Account.....	279

SECT.	PAGE
161. Time of washing the Disciples Feet, John 13:1, 2.....	280
162. Time of pointing out the Traitor. Judas withdraws before the Lord's Supper.....	280
163. Time of Christ's first Prediction of Peter's Fall.....	280
164. Institution of the Lord's Supper; its place in the Narrative.....	280
165-168. Position and Order of Christ's valedictory Discourse.....	281
169. Our Lord's second Prediction of Peter's Fall.....	281
170. The Agony in Gethsemane. Differences harmonized.....	281
172. Jesus first examined before Annas.....	282
173. Time of Peter's three Denials. Residence of Annas and Caiaphas....	282
174. Preliminary Examination before Caiaphas.....	283
The Accounts of the Evangelists compared.....	283
175. Morning Session of the Sanhedrin.....	283
176. Time of leading Jesus away to Pilate.....	283
177. Time of the Remorse of Judas. Matthew's Account, and Luke's (Acts)	284
179. The Enmity between Herod and Pilate.....	284
180. Differences in respect to Pilate's Proposal concerning Barabbas.....	284
181. The "scarlet" and "purple" Robe.....	284
"The Preparation of the Passover," John 19:14.....	284
Mark's "third Hour" and John's "sixth Hour".....	284
Probability of John's adopting the Roman Mode of Reckoning the Day from Midnight to Midnight.....	285, 286
182. Jesus led to Crucifixion. Golgotha.....	286
183. The Different Forms of the Title on the Cross. The seven Scoffs....	286
184. The seven Sayings of Jesus on the Cross.....	286
Discrepancies in regard to the two Malefactors. Clopas.....	286
185. "That Sabbath Day was a high Day".....	287
The Jews' Care respecting Burial.....	287
186. Time of requesting and placing the Guard.....	287

## PART VIII.

## NOTE ON PART VIII.

Difficulties in harmonizing this Portion of Gospel History.....	288
The most probable Order.....	289
Table showing the probable Time of Christ's first two Manifestations..	289
His ten Appearances in their probable Order.....	289, 290
187. Time of Christ's Resurrection. Whether the Soldiers saw Jesus.....	290
188. The Women, whether in one or two Companies.....	291
Time of Mary Magdalene's Return.....	291
189. The Vision of the Angels.....	292
190. Peter and John at the Sepulchre. What John believed.....	292
191. Jesus appears first to Mary Magdalene. "Touch me not." John 20:17	293
192. Christ's Appearance to the other Women.....	294
193. Report of the Women.....	294
194. Report of the Watch.....	316, 294
195. Christ's Appearance to the two Disciples on the way to Emmaus.....	294
Mark's Account and Luke's harmonized.....	295
196. Time of Christ's first Appearance to the Apostles.....	295
Probable Position of Mark 16:15-18.....	295
197. Christ's second Appearance to the Apostles.....	296
198. Time and Place of the third Appearance to the Apostles.....	296
199. Appearance on a Mountain in Galilee.....	296
200. Appearance to James and afterward to all the Apostles.....	296
201. Christ's Ascension. Judge Parker's testimony.....	297
202. John's Conclusion.....	297
Difficulties in harmonizing the Gospels not greater than would be expected.....	297



# TABLE

## FOR FINDING ANY PASSAGE IN THE HARMONY.

### MATTHEW.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page	Chap.	Verse.	Sect.	Page.
1	1-17	3	22	12	15-21	49	61	22	1-14	146	163
1	18-23	8	26	12	22-37	58	73	22	15-22	147	164
1	24, 25	9	27	12	38-45	59	74	22	23-33	148	165
1	25	11	28	12	46-50	60	75	22	34-40	149	166
2	1-12	14	29	13	1-23	61	75	22	41-46	150	167
2	13-15	15	30	13	24-35	62	78	23	1-39	151	168
2	16-18	16	30	13	36-53	63	80	24	1-51	154	171
2	19-23	17	30	13	54-58	70	88	25	1-30	155	176
3	1-12	19	32	14	1-12	74	92	25	31-46	156	177
3	13-17	20	34	14	13-21	76	94	26	1-5	157	178
4	1-11	21	35	14	22-36	77	97	26	6-16	158	179
4	12	31	41	15	1-20	80	101	26	17-19	159	180
4	13	35	44	15	21-28	81	103	26	20	160	181
4	13-16	36	45	15	29-31	82	104	26	21-25	162	183
4	17	33	43	15	32-39	83	104	26	26-29	164	185
4	18-22	37	45	15	39	84	105	25	30-35	169	191
4	23-25	40	48	16	1-4	84	105	26	36-46	170	191
5	1-13	42	49	16	4-12	85	106	26	47-56	171	193
6	1-34	42	50	16	13-20	87	107	26	57	174	197
7	1-29	42	52	16	21-28	88	108	26	58	173	195
8	1-4	43	53	17	1-13	89	109	26	59-68	174	197
8	5-13	52	68	17	14-21	90	111	26	69-75	173	195
8	14-17	39	47	17	22, 23	91	113	27	1	175	199
8	18	64	80	17	24-27	92	113	27	2	176	199
8	19-22	98	117	18	1-14	93	114	27	3-10	177	199
8	23-27	64	80	18	15-20	94	115	27	11-14	178	200
8	28-34	65	81	18	21-35	95	116	27	15-26	180	202
9	1	65	81	19	1-12	129	145	27	26-30	181	204
9	2-8	44	54	19	13-15	130	146	27	31-34	182	205
9	9	45	55	19	16-30	131	147	27	35-44	183	206
9	10-13	66	84	20	1-16	132	149	27	45-56	184	208
9	14-17	67	85	20	17-19	133	150	27	57-61	185	210
9	18-26	68	86	20	20-28	134	151	27	62-66	186	212
9	27-34	69	88	20	29-34	135	152	28	1	188	213
9	35-38	71	89	21	1-11	139	155	28	2-4	187	213
10	1-42	72	89	21	12-16	142	159	28	5-8	189	214
11	1	73	92	21	17	140	157	28	9, 10	192	216
11	2-19	54	69	21	18, 19	141	158	28	11-15	194	216
11	20-30	55	71	21	20-22	143	160	28	16	198	220
12	1-8	47	59	21	23-32	144	160	28	16-20	199	221
12	9-14	48	60	21	33-46	145	161				

TABLE FOR FINDING ANY PASSAGE IN THE HARMONY. 19

MARK.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
1	1-8	19	32	7	1-23	80	101	12	41-44	152	170
1	9-11	20	34	7	24-30	81	103	13	1-37	154	171
1	12-13	21	35	7	31-37	82	104	14	1, 2	157	178
1	14	31	41	8	1-9	83	104	14	3-11	158	179
1	14, 15	33	43	8	10-12	84	105	14	12-16	159	180
1	16-20	37	45	8	13-21	85	106	14	17	160	181
1	21-28	38	46	8	22-26	86	107	14	18-21	162	183
1	29-34	39	47	8	27-30	87	107	14	22-25	164	185
1	35-39	40	48	8	31-38	88	108	14	26-31	169	191
1	40-45	43	53	9	1	88	108	14	32-42	170	191
2	1-12	44	54	9	2-13	89	109	14	43-52	171	193
2	13, 14	45	55	9	14-29	90	111	14	53	174	197
2	15-17	66	84	9	30-32	91	113	14	54	173	195
2	18-22	67	85	9	33	92	113	14	55-65	174	197
2	23-28	47	59	9	33-50	93	114	14	66-72	173	195
3	1-6	48	60	10	1-12	129	145	15	1	175	199
3	7-12	49	61	10	13-16	130	146	15	1	176	199
3	13-19	50	62	10	17-31	131	147	15	2-5	178	200
3	19-30	58	73	10	32-34	133	150	15	6-15	180	202
3	31-35	60	75	10	35-45	134	151	15	15-19	181	204
4	1-25	61	75	10	46-52	135	152	15	20-23	182	205
4	26-34	62	78	11	1-11	139	155	15	24-32	183	206
4	35-41	64	80	11	11	140	157	15	33-41	184	208
5	1-21	65	81	11	12-14	141	158	15	42-47	185	210
5	22-43	68	86	11	15-19	142	159	16	1-4	188	213
6	1-6	70	88	11	20-26	143	160	16	5-8	189	214
6	6	71	89	11	27-33	144	160	16	9	191	215
6	7-11	72	89	12	1-12	145	161	16	10, 11	193	216
6	12, 13	73	92	12	13-17	147	164	16	12, 13	195	217
6	14-29	74	92	12	18-27	148	165	16	14	196	218
6	30, 31	75	94	12	28-34	149	166	16	15-18	199	221
6	32-44	76	94	12	35-37	150	167	16	19, 20	201	222
6	45-56	77	97	12	38-40	151	168				

LUKE.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
1	1-4	1	21	4	42-44	40	48	9	7-9	74	92
1	5-25	4	23	5	1-11	41	45	9	10	75	94
1	26-38	5	24	5	12-16	43	53	9	10-17	76	94
1	39-56	6	24	5	17-26	44	54	9	18-21	87	107
1	57-80	7	25	5	27, 28	45	55	9	22-27	88	108
2	1-7	9	27	5	29-32	66	84	9	28-36	89	109
2	8-20	10	27	5	33-39	67	85	9	37-43	90	111
2	21	11	28	6	1-5	47	59	9	43-45	91	113
2	22-38	12	28	6	6-11	48	60	9	46-50	93	114
2	39	13	29	6	12-16	50	62	9	51-56	97	117
2	40	17	30	6	17-49	51	62	9	57-62	98	117
2	41-52	18	31	7	1-10	52	68	10	1-16	102	123
3	1-18	19	32	7	11-17	53	69	10	17-24	103	124
3	19-20	30	41	7	18-35	54	69	10	25-37	104	124
3	21-23	20	34	7	36-50	56	71	10	38-42	105	125
3	23-38	3	22	8	1-3	57	72	11	1-13	106	125
4	1-13	21	35	8	4-18	61	75	11	14-36	107	126
4	14	31	41	8	19-21	60	75	11	37-54	108	127
4	14, 15	33	43	8	22-25	64	80	12	1-59	109	128
4	16-30	35	44	8	26-40	65	81	13	1-9	110	131
4	31	36	45	8	41-56	68	86	13	10-21	115	134
4	31-37	38	46	9	1-5	72	89	13	22-35	116	135
4	38-41	39	47	9	6	73	92	14	1-24	118	136

## 20 TABLE FOR FINDING ANY PASSAGE IN THE HARMONY.

## LUKE CONTINUED.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
14	25-35	119	137	20	27-40	148	165	22	63-65	174	197
15	1-32	120	138	20	41-44	150	167	22	66-71	175	199
16	1-13	121	139	20	45-47	151	168	23	1	176	199
16	14-31	122	140	21	1-4	152	170	23	2-5	178	200
17	1-10	123	141	21	5-36	154	171	23	6-12	179	201
17	11-19	126	143	21	37-38	142	159	23	13-25	180	202
17	20-37	127	143	22	1, 2	157	178	23	25	181	204
18	1-14	128	144	22	3-6	158	179	23	26-33	182	205
18	15-17	130	146	22	7-13	159	180	23	33-43	183	206
18	18-30	131	147	22	14-18	160	181	23	44-49	184	208
18	31-34	133	150	22	19, 20	164	185	23	50-56	185	210
18	35-43	135	152	22	21-23	162	183	24	1, 2	188	213
19	1-27	136	153	22	24-30	160	181	24	3-8	189	214
19	28	138	154	22	31-38	163	184	24	9-11	193	216
19	29-44	139	155	22	39	169	191	24	12	190	215
19	45-48	142	159	22	40-46	170	191	24	13-35	195	217
20	1-8	144	160	22	47-53	171	193	24	36-49	196	218
20	9-19	145	161	22	54	174	197	24	50-53	201	222
20	20-26	147	164	22	54-62	173	195				

## JOHN.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
1	1-14	2	21	9	1-41	111	131	18	2-11	171	193
1	15-34	22	36	10	1-21	112	133	18	12-14	172	195
1	35-51	23	37	10	22-39	113	133	18	15-18	173	195
2	1-11	24	38	10	40-42	114	134	18	19-23	172	195
2	12	25	38	11	1-6	117	136	18	24	174	197
2	13-25	26	39	11	7-46	124	141	18	25-27	173	195
3	1-21	27	39	11	47-54	125	143	18	28	176	199
3	22-24	28	40	11	55-57	137	154	18	28-38	178	200
3	25-36	29	41	12	1	138	154	18	39, 40	180	202
4	1-4	31	41	12	2-8	158	179	19	1-16	181	204
4	5-42	32	42	12	9-11	138	154	19	16, 17	182	205
4	43-46	33	43	12	12-19	139	155	19	18-27	183	206
4	46-54	34	44	12	20-36	140	157	19	28-30	184	208
5	1-47	46	57	12	37-50	153	176	19	31-42	185	210
6	1-14	76	94	13	1-20	161	182	20	1, 2	188	213
6	15-21	77	97	13	21-30	162	183	20	3-10	190	215
6	22-71	78	98	13	31-38	163	184	20	11-17	191	215
7	1	79	101	14	1-31	165	186	20	18	193	216
7	2-9	96	117	15	1-27	166	187	20	19-25	196	218
7	10	97	117	16	1-33	167	188	20	26-29	197	219
7	11-53	99	119	17	1-26	168	189	20	30, 31	202	223
8	1	99	119	18	1	169	191	21	1-23	198	220
8	2-11	100	121	18	1	170	191	21	24, 25	202	223
8	12-59	101	121								

## ACTS.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
1	3-8	200	221	1	9-12	201	222	1	13, 19	177	199

## 1 CORINTHIANS.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
11	23-26	164	185	15	5	196	218	15	7	200	221
15	5	195	217	15	6	199	221				

# HARMONY OF THE GOSPELS.

## PART I.

### EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF JESUS.

*From B. C. 6 to A. D. 8. A period of about thirteen and a half years.*

#### § 1. PREFACE TO LUKE'S GOSPEL.

Written about A. D. 58-60, probably at Cæsarea.

#### LUKE 1: 1-4.

- (1) *Luke's motive in writing, ver. 1-3.* (2) *His qualifications for the work,*  
3. (3) *His method, 3.* (4) *A particular object in writing, 4.*

<sup>1</sup> **F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which <sup>2</sup> are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, <sup>3</sup> and ministers of the word; it seemed good to me also, <sup>4</sup> having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

#### § 2. CHRIST THE WORD FROM THE BEGINNING.

Written by John, probably at Ephesus, about A. D. 80.

#### JOHN 1: 1-14.

- (1) *The Word, 1-5.* (2) *Of John, 6-8.* (3) *Christ the true light, 9-11.* (4)  
*What he gave to believers, 12, 13.* (5) *His incarnation, 14.*

<sup>1</sup> In the beginning was the WORD, and the WORD was with God, and the <sup>2,3</sup> WORD was GOD. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

<sup>4,5</sup> In him was LIFE; and THE LIFE was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

<sup>6,7</sup> There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might <sup>8</sup> believe. He was not that Light, but was sent to bear witness of that Light.

<sup>9</sup> That was the true Light, which lighteth every man that cometh into the <sup>10</sup> world. He was in the world, and the world was made by him, and the

\* 1. Have been fulfilled.

\* 3. Having traced the course of all things accurately from.

## JOHN 1.

- <sup>11</sup> world knew him not. He came unto his own, and his own received him not.  
<sup>12</sup> But as many as received him, to them gave he <sup>a</sup>power to become the sons of  
<sup>13</sup> God, *even* to them that believe on his name: which were born, not of blood,  
<sup>14</sup> nor of the will of the flesh, nor of the will of man, but of God. And the  
 Word was made flesh, and dwelt among us (and we beheld his glory, the glory  
 as of the only begotten of the Father), full of grace and truth.

## § 3. The GENEALOGIES.

Probably taken by Matthew and Luke from the public and family registers at Jerusalem and Bethlehem. That of Matthew presenting the pedigree of Joseph; that of Luke, of Mary.

## MATT. 1: 1-17.

## LUKE 3: 23-38.

*Written probably in Palestine about A. D. 45-50.*

- <sup>1</sup> The book of the generation of Jesus Christ, the son of David, the son of Abraham.  
<sup>2</sup> ABRAHAM begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom. And Esrom begat Aram; and Aram begat Aminadab. And Aminadab begat Naasson; and Naasson begat Salmon. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth. And Obed begat Jesse; and Jesse begat David the king. And David the king begat Solomon of her *that had been the wife of Urias*; and Solomon begat Roboam. And Roboam begat Abia; and Abia begat Asa. And Asa begat Josaphat; and Josaphat begat Joram. And Joram begat Ozias; and Ozias begat Joatham. And Joatham begat Achaz; and Achaz begat Ezekias. And Ezekias begat Manasses; and Manasses begat Amon. And Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel. And Zorobabel begat Abiud; and Abiud begat Eliakim. And Eliakim begat Azor; and Azor begat Sadoc. And Sadoc begat Achim; and Achim begat Eliud. And Eliud begat Eleazar; and Elea-

- <sup>23</sup> And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*, which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*, which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*, which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*, which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*, which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*, which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*, which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*, which was *the son of Jesse*, which was *the son of*

<sup>a</sup> 12. The right to become children.

<sup>b</sup> 26. Joseph.

<sup>c</sup> 29. Jesus. Compare R. V. throughout this section.

## MATT. 1.

zar begat Matthan. And Matthan  
<sup>16</sup> begat Jacob; and Jacob begat Joseph  
 the husband of Mary, of whom was  
 born JESUS, who is called CHRIST.  
<sup>17</sup> So all the generations from Abra-  
 ham to David are fourteen genera-  
 tions; and from David until the  
 carrying away into Babylon are four-  
 teen generations; and from the car-  
 rying away into Babylon unto Christ  
 are fourteen generations.

## LUKE 3.

<sup>36</sup> of Heber, which was the son of Sala, which was the son of Cainan, which was  
 the son of Arphaxad, which was the son of Sem, which was the son of Noe,  
<sup>37</sup> which was the son of Lamech, which was the son of Mathusala, which was the  
 son of Enoch, which was the son of Jared, which was the son of Maleleel, which  
<sup>38</sup> was the son of Cainan, which was the son of Enos, which was the son of Seth,  
 which was the son of Adam, which was the son of God.

## LUKE 3.

Obed, which was the son of Booz,  
 which was the son of Salmon, which  
<sup>33</sup> was the son of Naasson, which was  
 the son of Aminadab, which was the  
 son of Aram, which was the son of  
 Esrom, which was the son of Phares,  
<sup>34</sup> which was the son of Juda, which  
 was the son of Jacob, which was the  
 son of Isaac, which was the son of  
 Abraham, which was the son of  
 Thara, which was the son of Nachor,  
<sup>35</sup> which was the son of Saruch, which  
 was the son of Ragau, which was  
 the son of Phalec, which was the son

## § 4. THE BIRTH OF JOHN ANNOUNCED TO ZACHARIAS.

In the temple at Jerusalem, B. C. 6.

## LUKE 1: 5-25.

(1) *Zacharias of the course of Abia (or Abijah, 1 Chron. 24: 10), Elisabeth, daughter of Aaron (Exod. 28: 1) ver. 5. (2) Their character, family, and age, 6, 7. (3) An angel appears to Zacharias, while executing the priest's office in the temple, 8-12. (4) Predicts the birth of John, his character and ministry, 13-17. (5) Zacharias struck dumb for unbelief, 18-22. (6) Return to the hill country of Judea (ver. 39), and the conception of Elisabeth, 23-25.*

<sup>5</sup> There was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of <sup>a</sup> Abia; and his wife was of the daughters of  
<sup>6</sup> Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.  
<sup>7</sup> And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.  
<sup>8</sup> And it came to pass, that, while he executed the priest's office before God  
<sup>9</sup> in the order of his course, according to the custom of the priest's office, his lot  
<sup>10</sup> was to burn incense when he went into the temple of the LORD. And the whole multitude of the people were praying without at the time of incense.  
<sup>11</sup> And there appeared unto him an angel of the Lord, standing on the  
<sup>12</sup> right side of the altar of incense. And when Zacharias saw him, he was  
<sup>13</sup> troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a  
<sup>14</sup> son, and thou shalt call his name John. And thou shalt have joy and glad-  
<sup>15</sup> ness; and many shall rejoice at his birth. For he shall be great in the sight of the LORD, and shall drink neither wine nor strong drink; and he shall  
<sup>16</sup> be filled with the Holy Ghost, even from his mother's womb. And many of  
<sup>17</sup> the children of Israel shall he turn to the LORD their God. And he shall go before Him in the spirit and power of <sup>b</sup> Elias, to turn the hearts of the fathers

<sup>a</sup> 5. Abijah.

<sup>b</sup> 17. Elijah.

## LUKE 1.

to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD. (Mal. 4:5, 6.)

<sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an  
<sup>19</sup> old man, and my wife well stricken in years. And the angel answering, said  
unto him, I am Gabriel, that stand in the presence of God; and am sent to  
<sup>20</sup> speak unto thee, and to show thee these glad tidings. And behold, thou shalt  
be dumb, and not able to speak, until the day that these things shall be per-  
formed, because thou believest not my words, which shall be fulfilled in their  
<sup>21</sup> season. And the people waited for Zacharias, and marveled that he tarried  
<sup>22</sup> so long in the temple. And when he came out, he could not speak unto them;  
and they perceived that he had seen a vision in the temple; for he beckoned  
unto them, and remained speechless.

<sup>23</sup> And it came to pass, that as soon as the days of his ministration were  
<sup>24</sup> accomplished, he departed to his own house. And after those days his wife  
<sup>25</sup> Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord  
dealt with me in the days wherein he looked on me, to take away my reproach  
among men.

## § 5. THE BIRTH OF JESUS ANNOUNCED TO MARY.

At Nazareth, B. C. 6.

LUKE 1:26-38.

(1) *Gabriel sent to Mary, of the house of David* (2 Sam. 7:11, 12, 16, 19),  
*his salutation*, 26-29. (2) *The birth of Jesus foretold, the character of*  
*his reign and kingdom*, 30-33. (3) *The conception to be miraculous*, 34-  
37. (4) *The joyous and believing submission of Mary*, 38.

<sup>26</sup> And in the sixth month the angel Gabriel was sent from God unto a city of  
<sup>27</sup> Galilee, named Nazareth, to a virgin espoused to a man whose name was  
<sup>28</sup> Joseph, of the house of David; and the virgin's name was Mary. And the  
angel came in unto her, and said, Hail! *thou that art highly favored*, the  
<sup>29</sup> LORD is with thee: <sup>a</sup> *blessed art thou among women*. And <sup>b</sup> when she saw  
*him*, she was troubled at his saying, and cast in her mind what manner of  
<sup>30</sup> salutation this should be. And the angel said unto her, Fear not, Mary: for  
<sup>31</sup> thou hast found favor with God. And behold, thou shalt conceive in thy  
<sup>32</sup> womb, and bring forth a son, and shalt call his name JESUS. He shall be  
great, and shall be called the Son of the Highest; and the LORD God shall  
<sup>33</sup> give unto him the throne of his father David: and he shall reign over the  
house of Jacob forever; and of his kingdom there shall be no end. (Micah 4:7.)  
<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a  
<sup>35</sup> man? And the angel answered, and said unto her, The Holy Ghost shall come  
upon thee, and the power of the Highest shall overshadow thee: therefore  
also that holy thing which shall be born of thee, shall be called the son of  
<sup>36</sup> God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her  
<sup>37</sup> old age; and this is the sixth month with her who was called barren. For  
<sup>38</sup> with God nothing shall be impossible. And Mary said, Behold the handmaid  
of the Lord; be it unto me according to thy word. And the angel departed  
from her.

## § 6. MARY VISITS ELISABETH.

In the hill country of Judea; at Hebron, as some suppose, or Juttali (Josh.  
21:16), near Hebron, according to the supposition of others. As Luke does not  
mention the name, it may have been unknown to him.

<sup>a</sup> 28. OMIT *blessed art thou among women*, or text.

<sup>b</sup> 29. OMIT *when she saw him*.

<sup>c</sup> 37. For no word from God shall be void of power.

## LUKE 1 : 39-56.

(1) *Mary salutes Elisabeth*, 39, 40. (2) *Elisabeth, filled with the Holy Spirit, blesses Mary*, 41-45. (3) *The song of Mary*, 46-55. (4) *Remains three months and returns to Nazareth*. (Isa. 41 : 8, 9 ; Gen. 22 : 16-18.)

39 And Mary arose in those days, and went into the hill country with haste,  
40 into a city of Juda, and entered into the house of Zacharias, and saluted  
41 Elisabeth. And it came to pass, that when Elisabeth heard the salutation of  
42 Mary, the babe leaped in her womb : and Elisabeth was filled with the Holy  
43 Ghost. And she spake out with a loud voice, and said, Blessed art thou  
44 among women, and blessed is the fruit of thy womb. And whence is this to  
45 me, that the mother of my LORD should come to me ? For lo, as soon as the  
46 voice of thy salutation sounded in mine ears, the babe leaped in my womb for  
47 joy. And blessed is she that <sup>a</sup>believed : for there shall be a performance of  
48 those things which were told her from the LORD.  
49 And Mary said,

My soul doth magnify the LORD,  
And my spirit hath rejoiced in God my Saviour.  
For he hath regarded the low estate of his handmaiden ;  
Behold, from henceforth all generations shall call me blessed.  
For he that is mighty hath done to me great things ;  
And holy is his name.  
And his mercy is on them that fear him,  
From generation to generation.  
He hath shewed strength with his arm ;  
He hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seats,  
And exalted them of low degree.  
He hath filled the hungry with good things,  
And the rich he hath sent empty away.  
He hath holpen his servant Israel, in remembrance of his mercy  
(As he spake to our fathers), to Abraham, and to his seed forever.

56 And Mary abode with her about three months, and returned to her own house.

## § 7. THE BIRTH OF JOHN THE BAPTIST.

In the hill country of Judea (see preceding section), B. C. 6.

## LUKE 1 : 57-80.

(1) *John born ; the neighbors of Elisabeth rejoice with her*, 57, 58. (2) *The child circumcised and named*, 59-63. (3) *The tongue of Zacharias unloosed ; the effect on the people*, 64-66. (4) *The prophetic song of Zacharias, in regard to Christ and his Forerunner John*, 67-79. (5) *The private history of John in the wilderness of Judea, west of Jordan*, 80.

57 Now Elisabeth's full time came that she should be delivered ; and she  
58 brought forth a son. And her neighbors and <sup>b</sup>cousins heard how the LORD  
had showed great mercy upon her ; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the  
60 child ; and they called him Zacharias, after the name of his father. And his  
61 mother answered and said, Not so ; but he shall be called John. And they  
62 said unto her, There is none of thy kindred that is called by this name. And  
63 they made signs to his father, how he would have him called. And he asked  
64 for a <sup>c</sup>writing-table, and wrote, saying, His name is John, and they marveled  
65 all. And his mouth was opened immediately, and his tongue *loosed*, and he  
spake, and praised God. And fear came on all that dwelt round about them :  
and all these sayings were noised abroad throughout all the hill country

<sup>a</sup> 45 Believed that there shall be a fulfillment.

<sup>b</sup> 58. Kinsfolk.

<sup>c</sup> 63. Writing-tablet.



## LUKE 1.

66 of Judea. And all they that heard *them*, laid *them* up in their hearts, saying,  
What manner of child shall this be! And the hand of the LORD was with  
him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied,  
saying,

68 Blessed be the LORD God of Israel;  
69 For he hath visited and redeemed his people,  
And hath raised up a horn of salvation for us,  
70 In the house of his servant David:  
As he spake by the mouth of his holy prophets,  
71 Which have been since the world began:  
That we should be saved from our enemies,  
72 And from the hand of all that hate us:  
To perform the mercy *promised* to our fathers,  
73 And to remember his holy covenant;  
(The oath which he sware to our father Abraham,)  
74 That he would grant unto us,

That we, being delivered out of the hand of our enemies,  
75 Might serve him without fear,  
In holiness and righteousness before him,  
76 All the days of our life.  
And thou, child, shalt be called the prophet of the Highest,  
77 For thou shalt go before the face of the LORD to prepare his ways;  
To give knowledge of salvation unto his people,  
78 By the remission of their sins,  
Through the tender mercy of our God;  
79 Whereby the day-spring from on high hath visited us,  
To give light to them that sit in darkness and in the shadow of death;  
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till  
the day of his showing unto Israel.

## § 8. AN ANGEL APPEARS TO JOSEPH IN A DREAM.

At Nazareth, B. C. 6.

MATT. 1 : 18-23.

(1) *The case of Mary becomes known to Joseph*, 18, 19. (2) *While hesitating as to what to do, he is directed by an angel*, 20, 21. (3) *In accordance with prophecy (Isa. 7 : 14), 22-23.*

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary  
was espoused to Joseph, before they came together, she was found with child of  
19 the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing  
20 to make her a public example, was minded to put her away privily. But  
while he thought on these things, behold, the angel of the LORD appeared  
unto him in a dream, saying, Joseph, thou son of David, fear not to take unto  
thee Mary thy wife: for that which is conceived in her is of the Holy Ghost:  
21 and she shall bring forth a son, and thou shalt call his name JESUS: for he  
shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the  
Lord by the prophet, saying,

23 Behold, a virgin shall be with child,  
And shall bring forth a son,  
And they shall call his name EMMANUEL,

which being interpreted, is, GOD WITH US.)

## § 9. THE BIRTH OF JESUS.

At Bethlehem, B. C. 5.

MATT. 1 : 24, 25.

LUKE 2 : 1-7.

- (1) *Obedient to the vision, Joseph takes to him Mary his betrothed wife, Matt. 24.* (2) *Joseph and Mary go to Bethlehem to be registered, Luke 1-5.* *Jesus is born, Matt. 25; Luke 6, 7.*

MATTHEW.

LUKE.

<sup>24</sup> Then Joseph, being raised from sleep, did as the angel of the LORD had bidden him, and took unto him his wife :

<sup>1</sup> And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world <sup>2</sup> should be <sup>b</sup> taxed. (<sup>c</sup> And this taxing was first made when Cyrenius was <sup>3</sup> governor of Syria.) And all went <sup>4</sup> to <sup>d</sup> be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which <sup>5</sup> is called Bethlehem (because he was of the house and lineage of David), to <sup>e</sup> be <sup>6</sup> taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should <sup>7</sup> be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger ; because there was no room for them in the inn.

MATTHEW.

<sup>25</sup> and knew her not till she had brought forth <sup>a</sup> her first-born son :

## § 10. THE ANGELIC MISSION TO CERTAIN SHEPHERDS, WHO THEREUPON VISIT THE INFANT SAVIOUR.

Near Bethlehem; and at Bethlehem, B. C. 5.

LUKE 2 : 8-20.

- (1) *An angel announces the birth of a Saviour, 8-12.* (2) *The heavenly host praising God, 13, 14.* (3) *The shepherds propose to go to Bethlehem, 15.* (4) *Their visit; the effect on others, on Mary, and on themselves, 16-20.*

<sup>8</sup> And there were in the same country shepherds abiding in the field, keeping <sup>9</sup> watch over their flock by night. And lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them ; and they were <sup>10</sup> sore afraid. And the angel said unto them, Fear not : for behold, I bring you <sup>11</sup> good tidings of great joy, which shall be to all people. For unto you is born <sup>12</sup> this day, in the city of David, a Saviour, which is Christ the LORD. And <sup>13</sup> this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,  
And on earth <sup>f</sup> peace, good will toward men.

- <sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known <sup>16</sup> unto us. And they came with haste, and found Mary and Joseph, and the <sup>17</sup> babe lying in a manger. And when they had seen *it*, they made known abroad

<sup>a</sup> 25 A son<sup>b</sup> 1. Enrolled.<sup>c</sup> 2. This was the first enrolment made.<sup>d</sup> 3. Enrol themselves.<sup>e</sup> 5. Enrol himself.<sup>f</sup> 14. Peace among men in whom he is well pleased, or text.

## LUKE 2.

- <sup>18</sup> the saying which was told them concerning this child. And all they that heard *it*, wondered at those things which were told them by the shepherds.  
<sup>19</sup> But Mary kept all these things, and pondered *them* in her heart. And the  
<sup>20</sup> shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

## § 11. THE CIRCUMCISION OF JESUS.

At Bethlehem, B. C. 5.

MATT. 1 : 25.

LUKE 2 : 21.

- (1) *Jesus is circumcised, Luke 21.* (2) *Is named, Matt. 25; Luke 21.*

MATTHEW.

LUKE.

- <sup>25</sup> and he called his name JESUS.

- <sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. (Gen. 17 : 12; Lev. 12 : 3.)

## § 12. THE PRESENTATION OF JESUS IN THE TEMPLE.

At Jerusalem. B. C. 5.

LUKE 2 : 22-38.

- (1) *Jesus presented in the temple according to the law of Moses, at the end of forty days (Exod. 13 : 11-13; Lev. 12 : 6-8), 22-24.* (2) *Simeon enters the temple, recognizes Jesus as the Messiah, bears testimony to him, and prophesies concerning him, 25-35.* (3) *Anna also gives her testimony concerning him, 36-38.*

- <sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the LORD  
<sup>23</sup> (as it is written in the law of the LORD, "Every male that openeth the  
<sup>24</sup> womb shall be called holy to the LORD"); and to offer a sacrifice according to that which is said in the law of the LORD, "A pair of turtledoves or two young pigeons."

- <sup>25</sup> And behold there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and  
<sup>26</sup> the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the LORD'S CHRIST.  
<sup>27</sup> And he came by the Spirit into the temple; and when the parents brought in  
<sup>28</sup> the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

- <sup>29</sup> LORD, now lettest thou thy servant depart in peace,  
 According to thy word:  
<sup>31</sup> For mine eyes have seen thy salvation,  
 Which thou hast prepared before the face of all people:  
<sup>32</sup> A light to lighten the Gentiles,  
 And the glory of thy people Israel.

- <sup>33</sup> And Joseph and his mother marvelled at those things which were spoken of  
<sup>34</sup> him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign  
<sup>35</sup> which shall be spoken against (yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed.

- <sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the

## LUKE 2.

tribe of <sup>a</sup>Aser : she was of a great age, and had lived with an husband seven  
 37 years from her virginity ; and she <sup>b</sup>was a widow of about fourscore and four  
 years ; which departed not from the temple, but served *God* with fastings and  
 38 prayers night and day. And she coming in that instant, gave thanks like-  
 wise unto the LORD, and spake of him to all them that looked for redemption  
 in Jerusalem.

## § 13. JOSEPH AND MARY TEMPORARILY RETURN TO NAZARETH.

From Jerusalem to Nazareth, 70 miles. B. C. 5.

## LUKE 2 : 39.

39 And when they had performed all things according to the law of the Lord,  
 they returned into Galilee, to their own city Nazareth.

## § 14. THE VISIT OF THE MAGI.

Jerusalem and Bethlehem. B. C. 4.

## MATT. 2 : 1-12.

(1) *The wise men from the East at Jerusalem inquire for the new-born King of the Jews*, 1, 2. (2) *Herod, troubled, inquires of the chief priests where the Christ should be born*, 3, 4. (3) *In Bethlehem, according to the prediction of Micah (5 : 2), 5, 6.* (4) *Herod hypocritically sends the wise men to Bethlehem*, 7, 8. (5) *Guided by the star, they find the child Jesus, pay him homage and offer gifts*, 9-11. (6) *Warned of God, they return to their own country*, 12.

<sup>1</sup> Now when Jesus was born in Bethlehem of Judea in the days of Herod the  
<sup>2</sup> king, behold, there came WISE MEN from the east to Jerusalem, saying,  
 Where is he that is born King of the Jews? for we have seen his star in the  
<sup>3</sup> east, and are come to worship him. When Herod the king had heard *these*  
<sup>4</sup> things he was troubled, and all Jerusalem with him. And when he had  
 gathered all the chief priests and scribes of the people together, he demanded  
<sup>5</sup> of them where Christ should be born. And they said unto him, In Bethlehem  
 of Judea : for thus it is written by the prophet,

<sup>6</sup> And thou, Bethlehem, *in* the land of Juda,  
 Art not the least among the princes of Juda :  
 For out of thee shall come a Governor,  
 ° That shall rule my people Israel.

<sup>7</sup> Then Herod, when he had privily called the WISE MEN, inquired of them  
<sup>8</sup> diligently what time the star appeared. And he sent them to Bethlehem, and  
 said, Go, and search diligently for the young child : and when ye have found  
<sup>9</sup> him, bring me word again, that I may come and worship him also. When  
 they had heard the king, they departed ; and lo, the star, which they saw in  
 the east, went before them, till it came and stood over where the young child  
<sup>10</sup> was. When they saw the star, they rejoiced with exceeding great joy.  
<sup>11</sup> And when they were come into the house, they saw the young child with Mary  
 his mother, and fell down and worshiped him : and when they had opened  
 their treasures, they presented unto him gifts ; gold, and frankincense, and  
<sup>12</sup> myrrh. And being warned of God in a dream that they should not return to  
 Herod, they departed into their own country another way.

<sup>a</sup> 36. Asher.    <sup>b</sup> 37. Had been a widow even for.    ° 6. Who shall be shepherd of my.

## § 15. THE FLIGHT INTO EGYPT.

From Bethlehem to Egypt, about a hundred miles to the south-west. B. C. 4.

MATT. 2 : 13-15.

- (1) *Joseph warned of Herod's malicious designs to destroy Jesus*, 13, 14. (2) *Departs into Egypt, in fulfillment of prophecy (Hos. 11 : 1),* 15.

<sup>13</sup> And when they were departed, behold, the angel of the LORD appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod <sup>14</sup> will seek the young child to destroy him. When he arose, he took the young <sup>15</sup> child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the LORD, by the prophet, saying,

Out of Egypt have I called my Son.

## § 16. THE MASSACRE OF THE CHILDREN AT BETHLEHEM.

B. C. 4.

MATT. 2 : 16-18.

- (1) *Herod in his rage slays the male infants two years and under*, 16. (2) *The fulfillment of prophecy (Jer. 31 : 15, 16),* 17, 18.

<sup>16</sup> Then Herod, when he saw that he was mocked of the WISE MEN, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under according <sup>17</sup> to the time which he had diligently inquired of the WISE MEN. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

<sup>18</sup> In Rama was there a voice heard,  
 \* Lamentation, and weeping, and great mourning,  
 Rachel weeping for her children,  
 And would not be comforted, because they are not.

## § 17. THE RETURN FROM EGYPT TO NAZARETH.

About one hundred and seventy miles. B. C. 4.

MATT. 2 : 19-23.

LUKE 2 : 40.

- (1) *An angel in a dream directs Joseph to return*, 19, 20. (2) *Obedient, he returns into the land of Israel*, 21. (3) *Afraid of Archelaus, and warned by God, he returns to Nazareth*, 22, 23. (4) *Prophecy fulfilled (Isa. 11 : 1; 53 : 2; Zech. 6 : 11),* 23. (5) *The character and promise of Jesus when a child*, Luke 40.

## MATTHEW.

<sup>19</sup> But, when Herod was dead, behold, an angel of the LORD appeareth in a <sup>20</sup> dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the <sup>21</sup> young child's life. And he arose, and took the young child and his mother, <sup>22</sup> and came into the land of Israel. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the

LUKE.

<sup>40</sup> And the child grew, and waxed strong <sup>b</sup> in spirit, filled with wisdom; and the grace of God was upon him.

<sup>23</sup> parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

\* 18. OMIT lamentation, and.

<sup>b</sup> 40. OMIT in spirit,

§ 18. THE CHILDHOOD OF JESUS. Goes to the passover at twelve years of age.

Nazareth and Jerusalem. B. C. 4-A. D. 8.

LUKE 2 : 41-52.

(1) *His parents attend the passover yearly*, 41. (2) *Jesus attends with them at twelve years of age*, 42. (3) *Tarries behind when his parents leave the city*, 43-45. (4) *Found in the midst of the doctors*, 46, 47. (5) *His reply to his mother*, 48-50. (6) *Returns to Nazareth and is subject to his parents*, 51. (7) *Increases bodily and spiritually*, 52.

<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover.  
<sup>42</sup> And when he was twelve years old, they went up to Jerusalem, after the custom  
<sup>43</sup> of the feast. And when they had fulfilled the days, as they returned, the  
<sup>44</sup> child Jesus tarried behind in Jerusalem; and <sup>a</sup> Joseph and his mother knew  
<sup>45</sup> not of it. But they, supposing him to have been in the company, went a  
<sup>46</sup> day's journey; and they sought him among their kinsfolk and acquaintance.  
<sup>47</sup> And when they found him not, they turned back again to Jerusalem, seeking  
<sup>48</sup> him. And it came to pass, that after three days they found him in the temple,  
<sup>49</sup> sitting in the midst of the doctors, both hearing them, and asking them ques-  
<sup>50</sup> tions. And all that heard him were astonished at his understanding and an-  
<sup>51</sup> swers. And when they saw him, they were amazed; and his mother said unto  
<sup>52</sup> him, Son, why hast thou thus dealt with us? behold, thy father and I have  
<sup>53</sup> sought thee sorrowing. And he said unto them, How is it that ye sought me?  
<sup>54</sup> wist ye not that I must be <sup>b</sup> about my Father's business? And they understood  
<sup>55</sup> not the saying which he spake unto them. And he went down with them  
<sup>56</sup> and came to Nazareth, and was subject unto them: but his mother kept all  
<sup>57</sup> these sayings in her heart.  
<sup>58</sup> And Jesus increased in wisdom and stature, and in favor with God and  
<sup>59</sup> man.

<sup>a</sup> 43. His parents.

<sup>b</sup> 49. In my Father's house, or text.

## PART II.

### THE ANNOUNCEMENT AND INTRODUCTION OF CHRIST'S PUBLIC MINISTRY.

About one year, from the spring of A. D. 26 to that of A. D. 27.

#### § 19. THE MINISTRY OF JOHN THE BAPTIST. Preaching and Baptizing.

Wilderness of Judea, west of the Jordan, and at the Jordan. A. D. 26.

MATT. 3:1-12.

MARK 1:1-8.

LUKE 3:1-18.

- (1) *The beginning of the gospel, Mark 1.* (2) *The time when John commenced his ministry, Luke 2.* (3) *His preaching in the wilderness, Matt. 1, 2; Mark 4; Luke 2, 3.* (4) *In fulfillment of prophecy (Isa. 40:3; Mal. 3:1), Matt. 3; Mark 2, 3; Luke 4-6.* (5) *John's clothing and food, Matt. 4; Mark 6.* (6) *Baptizes multitudes in the river Jordan, Matt. 5, 6; Mark 5.* (7) *Warns them against trusting in a pious ancestry, Matt. 7-10.* (8) *Exhorts the people to self-sacrifice and beneficence, Luke 10, 11.* (9) *Exhorts the publicans to honesty, Luke 12, 13.* (10) *Exhorts the soldiers to contentment and against violence and oppression, Luke 14.* (11) *The people reason in their hearts whether John is the Messiah, Luke 15.* (12) *John foretells the coming of one mightier than he, who shall baptize in the Holy Spirit, and separate and reward the righteous and the wicked, Matt. 11, 12; Mark 7, 8; Luke 16, 17.* (13) *John preaches many other things, Luke 18.*

MATTHEW.

MARK.

LUKE.

<sup>1</sup> The beginning of the gospel of Jesus Christ, the Son of God.

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacha-

<sup>1</sup> In those days came John the Baptist,

<sup>2</sup> In the high priesthood of Annas and Caiaphas.

## MATTHEW 3.

preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness;  
Prepare ye the way of the LORD,  
Make his paths straight.

<sup>4</sup> <sup>b</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in <sup>d</sup> Jordan, confessing their sins.

## MARK 1.

<sup>2</sup> As it is written in the prophets,

Behold, I send my messenger before thy face,  
Which shall prepare thy way <sup>a</sup> before thee;

<sup>3</sup> The voice of one crying in the wilderness,  
Prepare ye the way of the LORD!  
Make his paths straight.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission <sup>5</sup> of sins. And there went out unto him all the land of Judea, and <sup>c</sup> they of Jerusalem, and were all baptized of him in <sup>d</sup> the river of Jordan, confessing their

<sup>6</sup> sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

## LUKE 3.

rias, in the wilderness.  
<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; <sup>4</sup> as it is written in the book of the words of Esaias the prophet, saying,

The voice of one crying in the wilderness,  
Prepare ye the way of the LORD.

Make his paths straight.  
<sup>5</sup> Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall be made straight,  
And the rough ways shall be made smooth;

<sup>6</sup> And all flesh shall see the salvation of God.

## MATTHEW.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for <sup>9</sup> repentance: and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

## LUKE.

<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

## LUKE.

<sup>10</sup> <sup>11</sup> And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans <sup>12</sup> to be baptized, and said unto him, Master, what shall we do? And he said <sup>13</sup> unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said

<sup>a</sup>2. OMIT before thee.

<sup>5</sup>5. All they . . . and they were baptized.

<sup>b</sup>4. Now John himself.

<sup>d</sup>5, 6. The river Jordan.



## LUKE 3.

unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

- <sup>15</sup> And as the people were in expectation, and all men mused in their hearts  
<sup>16</sup> of John, whether he were the Christ, or not, John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh,

## MATTHEW.

- <sup>11</sup> I indeed baptize you  
<sup>a</sup> with water, unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you <sup>a</sup> with the Holy Ghost, and *with* fire:  
<sup>12</sup> whose fan *is* in his hand, and he will thoroughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

## MARK.

- <sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down  
<sup>8</sup> and unloose. I indeed have baptized you <sup>a</sup> with water; but he shall baptize you <sup>a</sup> with the Holy Ghost.

the latchet of whose shoes I am not worthy to unloose: he shall baptize you <sup>a</sup> with the Holy Ghost and <sup>a</sup> with fire; whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire <sup>18</sup> unquenchable. And many other things in his exhortation preached <sup>b</sup> he unto the people.

## § 20. THE BAPTISM OF JESUS.

In the Jordan, near its mouth, probably at the pass opposite Jericho. A. D. 26.

MATT. 3: 13-17.

MARK 1: 9-11.

LUKE 3: 21-23.

- (1) *Jesus comes to John for baptism, Matt. 13; Mark 9.* (2) *John pleads unworthiness; the reply of Jesus, Matt. 14, 15.* (3) *His baptism; praying; the heavens opened; the Spirit descends upon him; the testimony of the Father, Matt. 16, 17; Mark 10, 11; Luke 21, 22.* (4) *His age, Luke 23.*

## MATTHEW.

- <sup>13</sup> Then cometh Jesus from Galilee  
 to Jordan unto John, to be baptized  
<sup>14</sup> of him. But John <sup>c</sup>forbade him,  
 saying, I have need to be baptized  
<sup>15</sup> of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be* so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee,

## MARK.

## MATTHEW.

- <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and

## MARK.

- and was baptized of  
<sup>10</sup> John in Jordan. And straightway coming up out of the water, he saw the heavens <sup>d</sup>opened, and the Spirit like a dove descending upon him. And there

## LUKE.

- <sup>21</sup> Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a

<sup>a</sup> 11, 8, 16. Or in; Am in, or text.

<sup>c</sup> 13. Would have hindered.

<sup>b</sup> 18. Preached he the good tidings unto.

<sup>d</sup> 10. Rent asunder.

## MATTHEW 3.

<sup>a</sup> lighting upon him:  
 17 and lo, a voice from  
 heaven, saying,

'This is my beloved Son,  
 in whom I am well  
 pleased.'

## MARK 1.

came a voice from hea-  
 ven, saying,

'Thou art my beloved Son,  
 in <sup>b</sup>whom I am well  
 pleased.'

## LUKE 3.

dove upon him, and a  
 voice came from hea-  
 ven, which said,

'Thou art my beloved Son;  
 in thee I am well pleas-  
 ed'

<sup>23</sup> And Jesus himself <sup>c</sup>be-  
 gan to be about thirty  
 years of age.

## § 21. THE TEMPTATION OF JESUS.

In the wilderness of Judea, west of the Jordan and the Dead Sea; and at Jeru-  
 salem. A. D. 27.

## MATT. 4 : 1-11.

## MARK 1 : 12, 13.

## LUKE 4 : 1-13.

(1) *Jesus, driven by the Spirit into the wilderness, fasts forty days and nights, and is tempted by the devil, Matt. 1, 2; Mark 12, 13; Luke 1, 2.* (2) *Tempted to distrust and selfishness, Matt. 3, 4; Luke 3, 4.* (3) *Tempted to presumption and vanity, Matt. 5-7; Luke 9-12.* (4) *Tempted to ambition and devil worship, or idolatry, Matt. 8-10; Luke 5-8.* (5) *The devil departs, Matt. 11; Luke 13.* (6) *Angels minister to Jesus, Matt. 11; Mark 13.*

## MATTHEW.

## MARK.

## LUKE.

<sup>1</sup> Then was Jesus led  
 up of the Spirit into  
 the wilderness, to be  
 tempted of the Devil.

<sup>2</sup> And when he had fasted  
 forty days and forty  
 nights, he was after-  
 wards an hungered.

<sup>3</sup> And when the Tempt-  
 er came to him, he said, If thou be  
 the Son of God, command that these  
<sup>4</sup> stones be made bread. But he an-  
 swered and said, It is written, "Man  
 shall not live by bread alone, but by  
 every word that proceedeth out of  
 the mouth of God." (Deut. 8 : 3.)

<sup>5</sup> Then the Devil taketh him up into  
 the holy city, and setteth him <sup>f</sup>on a  
<sup>6</sup> pinnacle of the temple, and saith un-  
 to him, If thou be the Son of God,  
 cast thyself down, for it is written,

He shall give his angels charge concern-  
 ing thee:

And in *their* hands they shall bear thee up,  
 Lest at any time thou dash thy foot  
 against a stone. (Ps. 91 : 11.)

<sup>12</sup> And immediately the  
 Spirit driveth him into  
<sup>13</sup> the wilderness. And  
 he was there in the  
 wilderness forty days  
 tempted of Satan; and  
 was with the wild  
 beasts.

they were ended, he <sup>d</sup>afterwards hun-  
 gered.

<sup>3</sup> And the Devil said unto him, If  
 thou be the Son of God, command  
 this stone that it be made bread.  
<sup>4</sup> And Jesus answered him, saying, It  
 is written, "That man shall not live  
 by bread alone, <sup>e</sup>but by every word  
 of God."

<sup>9</sup> And he brought him to Jerusalem,  
 and set him <sup>f</sup>on a pinnacle of the  
 temple, and said unto him, If thou  
 be the Son of God, cast thyself down  
<sup>10</sup> from hence; for it is written,

He shall give his angels charge over thee,  
 to keep thee;

<sup>11</sup> And in *their* hands they shall bear thee up,  
 Lest at any time thou dash thy foot  
 against a stone.

<sup>a</sup> 16. Coming.

<sup>d</sup> 2. Omitt afterwards.

<sup>b</sup> 11. In thee.

<sup>e</sup> 4. Omitt but by every word of God.

<sup>c</sup> 23. When he began to teach was.

<sup>f</sup> 5, 9. On the pinnacle.

## MATTHEW 4.

<sup>7</sup> Jesus said unto him, It is written again, "Thou shalt not tempt the LORD thy God." (Deut. 6 : 16.)

<sup>8</sup> Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the <sup>9</sup> world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, "Thou shalt worship the LORD thy God, and him only shalt thou serve." (Deut. 6 : 13.)

## LUKE 4.

<sup>12</sup> And Jesus answering, said unto him, It is said, "Thou shalt not tempt the LORD thy God."

<sup>5</sup> And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a <sup>6</sup> moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to <sup>7</sup> whomsoever I will, I give it. If thou therefore wilt worship me, all shall <sup>8</sup> be thine. And Jesus answered and said unto him; Get thee behind me, Satan! for it is written, Thou shalt worship the LORD thy God, and him only thou shalt serve.

## MATTHEW.

## MARK.

## LUKE.

<sup>11</sup> Then the Devil leaveth him, and behold, angels came and ministered unto him.

<sup>13</sup> And the angels ministered unto him.

<sup>13</sup> And when the Devil had ended all the temptation, he departed from him for a season.

## § 22. THE TESTIMONY OF JOHN THE BAPTIST TO JESUS.

Bethany beyond Jordan. A. D. 26, 27.

## JOHN 1 : 15-34.

(1) *Testifies to the preëminence of Jesus, 15-18.* (2) *John witnesseth to his forerunnership, 19-23.* (3) *Why he baptized, 24-27, 31.* (4) *The place where he bore testimony, 28.* (5) *Points out Jesus as the Lamb of God, 29, 30.* (6) *John's witness of the Spirit descending and abiding on Jesus, 32-34.*

<sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, <sup>16</sup> He that cometh after me is preferred before me; for he was before me. And <sup>17</sup> of his fullness have all we received, and grace for grace. For the law was <sup>18</sup> given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; <sup>a</sup> the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

<sup>19</sup> And this is the <sup>b</sup> record of John, when the Jews sent priests and Levites <sup>20</sup> from Jerusalem, to ask him, Who art thou? And he confessed, and denied <sup>21</sup> not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou <sup>c</sup> that prophet? And he <sup>22</sup> answered, No. Then said they unto him, Who art thou? that we may give <sup>23</sup> an answer to them that sent us. What sayest thou of thyself? He said, I *am*

The voice of one crying in the wilderness,  
Make straight the way of the LORD,

<sup>24</sup> as said the prophet Esaias. And they which were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be <sup>26</sup> not that Christ, nor Elias, neither <sup>c</sup> that prophet? John answered them, say-

<sup>a</sup> 18. Many very ancient authorities read, God only begotten who.

<sup>b</sup> 19. Witness.

<sup>c</sup> 21, 25. The.

## JOHN 1.

ing, I baptize <sup>a</sup> with water : but there standeth one among you, whom ye know not : he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in <sup>b</sup> Bethabara beyond Jordan, where John was baptizing.

<sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold the <sup>30</sup> Lamb of God, which taketh away the sin of the world ! This is he of whom I said, After me cometh a man which is preferred before me ; for he was before me. And I knew him not : but that he should be made manifest to Israel, <sup>32</sup> therefore am I come baptizing <sup>a</sup> with water. And John bare <sup>c</sup> record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon <sup>33</sup> him. And I knew him not : but he that sent me to baptize <sup>a</sup> with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth <sup>a</sup> with the Holy Ghost. And <sup>34</sup> I saw, and bare <sup>c</sup> record, that this is the Son of God.

## § 23. JESUS GAINS HIS FIRST DISCIPLES.

At Bethany beyond Jordan. In Galilee. A. D. 27.

## JOHN 1 : 35-51.

(1) *John again points to Jesus as the Lamb of God, 35, 36. (2) Andrew and probably John follow Jesus, 37-39. (3) Andrew bringeth Simon to Jesus, 40-42. (4) Jesus findeth Philip, 43, 44. (5) Philip brings Nathanael to Jesus, 45-47. Jesus converses with Nathanael, 47-51.*

<sup>35</sup><sup>36</sup> Again the next day after, John stood, and two of his disciples ; and looking upon Jesus as he walked, he saith, Behold the Lamb of God ! And the <sup>38</sup> two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest <sup>39</sup> thou ? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : <sup>d</sup> for it was about the tenth hour.

<sup>40</sup> One of the two which heard John *speak*, and followed him, was Andrew, <sup>41</sup> Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, the Christ). <sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of <sup>e</sup> Jona : thou shalt be called Cephas (which is, by interpretation, <sup>f</sup> a stone).

<sup>43</sup> The day following Jesus would go forth into Galilee, and findeth Philip, <sup>44</sup> and saith unto him, Follow me. Now Philip was of Bethsaida, the city of <sup>45</sup> Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of <sup>46</sup> Nazareth, the son of Joseph. And Nathanael saith unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see. <sup>47</sup> Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite <sup>48</sup> indeed, in whom is no guile ! Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, <sup>49</sup> when thou wast under the fig tree, I saw thee. Nathanael answered and saith <sup>50</sup> unto him, Rabbi, thou art the Son of God ; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the <sup>51</sup> fig tree, believest thou ? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

<sup>a</sup> 26, 31, 33, 34. Am. in, or text.

<sup>b</sup> 28. Bethany.

<sup>c</sup> 32, 34. Witness.

<sup>d</sup> 39. OMIT for.

<sup>e</sup> 42. John, called in Matt. 16 : 17, Jonah.

<sup>f</sup> 42. Peter, that is rock or stone.

## § 24. THE MARRIAGE AT CANA OF GALILEE.

A. D. 27.

JOHN 2 : 1-11.

- (1) *Jesus and his disciples invited to a marriage*, 1, 2. (2) *Wine failing, Mary's request and Jesus' reply*, 3, 4. (3) *Mary's direction to the servants*, 5. (4) *The water-pots. Jesus' direction in regard to them*, 6-8. (5) *The water changed into wine*, 9. (6) *Remarks of the ruler of the feast thereon*, 10. (7) *The beginning of miracles*, 11.

<sup>1</sup> And the third day there was a marriage in Cana of Galilee; and the mother <sup>2</sup> of Jesus was there. And <sup>a</sup> both Jesus was called, and his disciples, to the <sup>3</sup> marriage. And when they <sup>b</sup> wanted wine, the mother of Jesus saith unto him, <sup>4</sup> They have no wine. Jesus saith unto her, Woman, what have I to do with <sup>5</sup> thee? mine hour is not yet come. His mother saith unto the servants, What-  
<sup>6</sup> soever he saith unto you, do it. And there were set there six water-pots of stone,  
after the manner of the purifying of the Jews, containing two or three firkins  
<sup>7</sup> apiece. Jesus saith unto them, Fill the water-pots with water. And they  
<sup>8</sup> filled them up to the brim. And he saith unto them, Draw out now, and bear  
<sup>9</sup> unto the <sup>c</sup> governor of the feast. And they bare it. When the ruler of the  
feast had tasted the water that was made wine, and knew not whence it was  
(but the servants which drew the water knew), the <sup>c</sup> governor of the feast  
<sup>10</sup> called the bridegroom, and saith unto him, Every man at the beginning doth  
set forth good wine: and when men have well drunk, then that which is  
<sup>11</sup> worse: *but thou hast kept the good wine until now.* This beginning of  
<sup>d</sup> miracles did Jesus in Cana of Galilee, and manifested forth his glory; and  
his disciples believed on him.

## § 25. JESUS VISITS CAPERNAUM.

A. D. 27.

JOHN 2 : 12.

- (1) *Goes down to Capernaum.* (2) *Who were with him.* (3) *Their temporary stay.*
- <sup>12</sup> After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; <sup>e</sup> and they continued there not many days.

<sup>a</sup> 2. Also.<sup>d</sup> 11. His signs.<sup>b</sup> 3. When the wine failed.<sup>e</sup> 12. And there they abode.<sup>c</sup> 8, 9. Ruler.

## PART III.

### FROM THE FIRST PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE SECOND.

*One year, from April A. D. 27, to April A. D. 28.*

#### § 26. JESUS ATTENDS THE PASSOVER, AND EXPELS THE TRADERS FROM THE TEMPLE.

Jerusalem, A. D. 27.

JOHN 2 : 13-25.

(1) *Jesus goes to Jerusalem at the passover, 13.* (2) *Finds the temple desecrated, 14.* (3) *Cleanses it, 15-17.* (4) *The Jews ask a sign; Jesus proposes one, foretelling his resurrection, 18-22.* (5) *Many believe, 23.* (6) *But were not to be trusted, 24, 25.*

<sup>13</sup> And the Jews' passover was at hand; and Jesus went up to Jerusalem, and  
<sup>14</sup> found in the temple those that sold oxen, and sheep, and doves, and the  
<sup>15</sup> changers of money, sitting: and when he had made a scourge of small cords,  
he drove them all out of the temple, and the sheep and the oxen; and poured  
<sup>16</sup> out the changers' money, and overthrew the tables; and said unto them that  
sold doves, Take these things hence: make not my Father's house a house of  
<sup>17</sup> merchandise. And his disciples remembered that it was written,

The zeal of thine house hath eaten me up. (Ps. 69 : 9.)

<sup>18</sup> Then answered the Jews, and said unto him, What sign showest thou unto us,  
<sup>19</sup> seeing that thou doest these things? Jesus answered and said unto them,  
<sup>20</sup> Destroy this temple, and in three days I will raise it up. Then said the Jews,  
Forty and six years was this temple in building, and wilt thou rear it up in  
<sup>21</sup> <sup>22</sup> three days? But he spake of the temple of his body. When therefore he  
was risen from the dead, his disciples remembered that he had said this <sup>a</sup> unto  
them: and they believed the scripture, and the word which Jesus had said.  
<sup>23</sup> Now, when he was in Jerusalem at the passover, <sup>b</sup> in the feast-day, many  
<sup>24</sup> believed in his name, when they saw the <sup>c</sup> miracles which he did. But Jesus  
<sup>25</sup> did not commit himself unto them, because he knew all men, and needed not  
that any should testify of man: for he knew what was in man.

#### § 27. NICODEMUS VISITS JESUS BY NIGHT.

Jerusalem, A. D. 27.

JOHN 3 : 1-21.

(1) *Nicodemus comes to Jesus, and salutes him, 1, 2.* (2) *Jesus replies; the necessity of the new birth, 3.* (3) *Nicodemus astonished, 4.* (4) *Jesus reiterates and explains, 5-8.* (5) *Nicodemus still wonders, 9.* (6) *A greater*

<sup>a</sup> 22. OMIT unto them.

<sup>b</sup> 23. During the feast.

<sup>c</sup> 23. Signs.

wonder that a teacher in Israel should be thus ignorant, 10. (7) Jesus, however, affirms from actual knowledge both of heaven and earth, 11-13. (8) Foretells his death, and its saving power, 14, 15. (9) Declares the love of God, 16. (10) The Son sent not to condemn but to save, 17. (11) Men condemned through unbelief and love of darkness, 18, 19. (12) Concerning hating and loving the light, 20, 21.

<sup>1</sup> There was a man of the Pharisees named Nicodemus, a ruler of the Jews: <sup>2</sup> the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these <sup>a</sup>miracles that thou doest, except God be with him.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a <sup>4</sup>man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of <sup>6</sup>water, and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is <sup>7</sup>spirit. Marvel not that I said unto thee, Ye must be born again. The wind <sup>8</sup>bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>9</sup> Nicodemus answered and said unto him, How can these things be? Jesus <sup>10</sup>answered and said unto him, Art thou <sup>a</sup>master of Israel, and knowest not <sup>11</sup>these things? Verily, verily, I say unto thee, We speak that we do know, and <sup>12</sup>testify that we have seen; and ye receive not our witness. If I have told you <sup>13</sup>earthly things, and ye believe not, how shall ye believe if I tell you of heavenly <sup>14</sup>things? And no man hath ascended up to heaven, but he that came down <sup>15</sup>from heaven, *even* the Son of man which is in heaven. And as Moses lifted <sup>16</sup>up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>17</sup>that whosoever believeth in him should not perish, but have eternal life. For <sup>18</sup>God so loved the world, that he gave his only begotten Son, that whosoever <sup>19</sup>believeth in him should not perish, but have everlasting life. For God sent <sup>20</sup>not his Son into the world, to condemn the world; but that the world through <sup>21</sup>him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth <sup>c</sup>truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

## § 28. JESUS LEAVES JERUSALEM; REMAINS IN JUDEA, EXERCISING HIS MINISTRY AND MAKING DISCIPLES.

In Judea, probably along the Jordan, A. D. 27.

JOHN 3 : 22-24.

(1) *Jesus tarries in Judea*, 22. (2) *Baptizes, that is, his disciples* (John 4 : 2), 22. (3) *John at Ænon*, 23, 24.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judea; and <sup>23</sup>there he tarried with them, and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, <sup>24</sup>and were baptized. For John was not yet cast into prison.

<sup>a</sup> 2. Signs.

<sup>b</sup> 10. The teacher.

<sup>c</sup> 21. The truth.

## § 29. THE FINAL TESTIMONY OF JOHN THE BAPTIST TO JESUS.

Ænon, A. D. 27.

JOHN 3 : 25-36.

- (1) *A question about purification, 25. (2) A Jew excites John's disciples to envy, 26. (3) John affirms that he is not the Christ. Christ the Bridegroom, and he the friend of the Bridegroom, 27-29. (4) Christ must increase, he decrease, 30, 31. (5) Christ's testimony the most reliable. The Spirit given him without measure. The Father's love for him, 32-35. (6) Faith and everlasting life; unbelief and wrath, 36.*

<sup>25</sup> Then there arose a question <sup>a</sup> between some of John's disciples and the Jews,  
<sup>26</sup> about purifying. And they came unto John, and said unto him, Rabbi, he  
 that was with thee beyond Jordan, to whom thou barest witness, behold, the  
<sup>27</sup> same baptizeth, and all men come to him. John answered and said, A man  
<sup>28</sup> can receive nothing, except it be given him from heaven. Ye yourselves bear  
 me witness that I said, I am not the Christ, but that I am sent before him.  
<sup>29</sup> He that hath the bride is the bridegroom : but the friend of the bridegroom,  
 which standeth and heareth him, rejoices greatly because of the bridegroom's  
<sup>30</sup> voice : this my joy therefore is fulfilled. He must increase, but I must de-  
<sup>31</sup> crease. He that cometh from above is above all : he that is of the earth is  
 earthly, and speaketh of the earth : he that cometh from heaven is above all.  
<sup>32</sup> And what he hath seen and heard, that he testifieth ; and no man receiveth  
<sup>33</sup> his testimony. He that hath received his testimony, hath set to his seal that  
<sup>34</sup> God is true. For he whom God hath sent, speaketh the words of God : for  
<sup>35</sup> God giveth not the spirit by measure unto him. The Father loveth the Son,  
<sup>36</sup> and hath given all things into his hand. He that believeth on the Son, hath  
 everlasting life : and he that believeth not the Son, shall not see life ; but the  
 wrath of God abideth on him.

## § 30. IMPRISONMENT OF JOHN THE BAPTIST.

In the castle of Machærus, on the eastern shore of the Dead Sea. A. D. 27.

Compare § 74.

LUKE 3 : 19, 20.

- (1) *Herod reproved by John, 19. (2) Casts John in prison, 20.*

<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother  
<sup>20</sup> Philip's wife, and for all the evils which Herod had done, added yet this  
 above all, that he shut up John in prison.

## § 31. JESUS DEPARTS INTO GALILEE.

Judea and Samaria. A. D. 27.

MATT. 4 : 12. MARK 1 : 14. LUKE 4 : 14. JOHN 4 : 1-4.

- (1) *Jesus knows that the Pharisees have heard of his success, John 1, 2.*  
 (2) *Jesus also hears of John's imprisonment. Matt. 12; Mark 14. (3)*  
*Departs into Galilee by way of Samaria, Matt. 12; Mark 14; Luke 14;*  
*John 4.*

## JOHN.

<sup>1</sup> When therefore the Lord knew how the Pharisees had heard that Jesus  
<sup>2</sup> made and baptized more disciples than John (though Jesus himself bap-

<sup>a</sup> 25. On the part of John's disciples with a Jew.



MATTHEW.	MARK.	LUKE.	JOHN.
<sup>12</sup> And when Jesus had heard that John was <sup>a</sup> cast into prison, he departed into Galilee.	<sup>14</sup> Now, after that John was <sup>a</sup> put in prison, Jesus came into Galilee,	<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee:	tized not, but his <sup>3</sup> disciples), he left Judea, and departed again into <sup>4</sup> Galilee. And he must needs go through Samaria.

## § 32. JESUS CONVERSES WITH A SAMARITAN WOMAN.

Sychar (Askar). A. D. 27.

JOHN 4: 5-42.

(1) *Jesus comes to Jacob's well, 5, 6. (2) Converses with the Samaritan woman concerning water, and the living water, 7-15. (3) Shows his knowledge of her character and condition, 16-18. (4) Perceiving his prophetic character, she broaches the question where men ought to worship, 19, 20. (5) Jesus shows that the worship of the Father is spiritual, and not confined to place, 21-24. (6) Reveals himself to her as Messiah, 25, 26. (7) The disciples wonder at Jesus conversing with the woman, 27. (8) The woman goes to the city, and brings the people to Jesus, 28-30. (9) The food of Jesus, 31-34. (10) The harvest ripe, 35. (11) Sowing and reaping, 36-38. (12) Many Samaritans believe on him: some from the saying of the woman, but more from having heard him themselves, 39-42.*

- <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the <sup>6</sup> parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.
- <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, <sup>8</sup> Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans). Jesus answered and said unto her, <sup>10</sup> If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living <sup>11</sup> water. The woman saith unto him, Sir, thou hast nothing to draw with, and <sup>12</sup> the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof, <sup>13</sup> himself, and his children, and his cattle? Jesus answered and said unto her, <sup>14</sup> Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting <sup>15</sup> life. The woman saith unto him, Sir, give me this water that I thirst not, neither come <sup>b</sup> hither to draw.
- <sup>16</sup> <sup>17</sup> Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.
- <sup>19</sup> <sup>20</sup> The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the <sup>21</sup> place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusa- <sup>22</sup> lem, worship the Father. Ye worship ye know not what: we know what we

<sup>a</sup> 12, 14. Delivered up.<sup>b</sup> 15. All the way hither.

## JOHN 4.

<sup>23</sup> worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the  
<sup>24</sup> Father seeketh such to worship him. God *is* a spirit: and they that worship him, must worship *him* in spirit and in truth.

<sup>25</sup> The woman saith unto him, I know that Messias cometh (which is called  
<sup>26</sup> Christ): when he is come, he will tell us all things. Jesus saith unto her, I  
<sup>27</sup> that speak unto thee am *he*. And upon this came his disciples, and marveled  
that he talked with <sup>a</sup>the woman: yet no man said, What seekest thou? or,  
<sup>28</sup> Why talkest thou with her? The woman then left her waterpot, and went her  
<sup>29</sup> way into the city, and saith to the men, Come, see a man which told me all  
<sup>30</sup> things that ever I did: is not this the Christ? Then they went out of the city  
and <sup>b</sup>came unto him.

<sup>31</sup> <sup>32</sup> In the mean while his disciples prayed him, saying, <sup>c</sup>Master, eat. But he  
<sup>33</sup> said unto them, I have meat to eat that ye know not of. Therefore said the  
<sup>34</sup> disciples one to another, Hath any man brought him *ought* to eat? Jesus  
saith unto them, My meat is to do the will of him that sent me, and to finish  
<sup>35</sup> his work. Say not ye, There are yet four months, and *then* cometh harvest?  
<sup>36</sup> behold, I say unto you, Lift up your eyes, and look on the fields; for they are  
white already to harvest. And he that reapeth receiveth wages, and gathereth  
fruit unto life eternal: that both he that soweth, and he that reapeth, may  
<sup>37</sup> rejoice together. And herein is that saying true, One soweth and another  
<sup>38</sup> reapeth. I sent you to reap that whereon ye bestowed no labor: other men  
labored, and ye are entered into their labors.

And many of the Samaritans of that city believed on him for the saying  
<sup>40</sup> of the woman, which testified, He told me all that ever I did. So when the  
Samaritans were come unto him, they besought him that he would tarry with  
<sup>41</sup> them: and he abode there two days. And many more believed because of his  
<sup>42</sup> own word; and said unto the woman, Now we believe, not because of thy say-  
ing: for we have heard *him* ourselves, and know that this is indeed <sup>d</sup>the  
Christ, the Saviour of the world.

## § 33. JESUS ARRIVES IN GALILEE, AND TEACHES PUBLICLY.

At Cana, and in the synagogues of Galilee. A. D. 27.

MATT. 4: 17. MARK 1: 14, 15. LUKE 4: 14, 15. JOHN 4: 43-46.

(1) *After two days at Sychar Jesus goes into Galilee, John 43.* (2) *A prophet without honor in his own country, John 44.* (3) *The Galileans receive him, John 45; Luke 14.* (4) *Comes to Cana, John 46.* (5) *Preaches in their synagogues, Matt. 17; Mark 14, 15; Luke 15.*

## JOHN.

<sup>43</sup> <sup>44</sup> Now, after <sup>e</sup>two days he departed thence, and went into Galilee. For  
Jesus himself testified, that a prophet hath no honor in his own country.

<sup>45</sup> Then when he was come into Galilee, the Galileans received him, having  
seen all the things that he  
did at Jerusalem

MATTHEW.

MARK.

LUKE.

<sup>17</sup> From that time <sup>14</sup> preaching the <sup>14</sup> and there went  
Jesus began to gospel of the out a fame of  
preach, and to kingdom of God, him through all  
say, Repent: for <sup>15</sup> and saying, The the region round <sup>46</sup> So Jesus came  
the kingdom of time is fulfilled, <sup>15</sup> about. And he again into Cana

\*27. a.

\*42. OMIT the Christ.

\*30. Were coming.

\*43. The two.

\*31. Rabbi.

\*14. OMIT of the kingdom.

MATTHEW 4.	MARK 1.	LUKE 4.	JOHN 4.
heaven is at hand.	and the kingdom of God is at hand: repent ye, and believe the gospel.	taught in their synagogues, being glorified of all.	of Galilee, where he made the water wine.

## § 34. JESUS HEALS THE NOBLEMAN'S SON LYING ILL AT CAPERNAUM.

At Cana. A. D. 27.

JOHN 4: 46-54.

- (1) *A nobleman requests Jesus to heal his son*, 46, 47. (2) *The trial of his faith*, 48, 49. (3) *His request granted. The faith of the nobleman*, 50. (4) *The son healed; the power and omniscience of Jesus verified*, 51-53. (5) *The nobleman and house believe*, 53, 54.

<sup>46</sup> And there was a certain nobleman, whose son was sick at Capernaum.  
<sup>47</sup> When he heard that Jesus was come out of Judea into Galilee, he went unto him; and besought him that he would come down and heal his son: for he  
<sup>48</sup> was at the point of death. Then said Jesus unto him, Except ye see signs  
<sup>49</sup> and wonders, ye will not believe. The nobleman saith unto him, Sir, come  
<sup>50</sup> down ere my child die. Jesus saith unto him, Go thy way; thy son liveth.  
 And the man believed the word that Jesus had spoken unto him, and he went  
<sup>51</sup> his way. And as he was now going down, his servants met him, and told him,  
<sup>52</sup> saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever  
<sup>53</sup> left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.  
<sup>54</sup> This is again the second \*miracle that Jesus did, when he was come out of Judea into Galilee.

## § 35. JESUS REJECTED AT NAZARETH.

A. D. 27.

MATT. 4: 13.

LUKE 4: 16-30.

- (1) *Jesus comes unto Nazareth, Luke 16.* (2) *Reads in the synagogue (Isaiah 61: 1-3), 17-19.* (3) *Astonishes his townsmen with his discourse*, 20-22. (4) *A prophet not accepted in his own country*, 23-24. (5) *Illustrated by the cases of Elijah and Elisha*, 25-27. (6) *Filled with wrath, they seek to kill him*, 28, 29. (7) *Passing through the midst of them, he leaves Nazareth*, Luke 30; Matt. 13.

LUKE.

<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day and stood up for to  
<sup>17</sup> read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

<sup>18</sup> The Spirit of the LORD is upon me,  
 Because he hath anointed me to preach the gospel to the poor;  
 He hath sent me to heal the broken-hearted,  
 To preach deliverance to the captives,  
 And recovering of sight to the blind,  
 To set at liberty them that are bruised,  
<sup>19</sup> To preach the acceptable year of the LORD.

<sup>20</sup> And he closed the book, and he gave it again to the c minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

\* 54. Sign.

b 18. OMIT to heal the broken-hearted.

c 20. Attendant.

## LUKE 4.

<sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your  
<sup>22</sup> ears. And all bare him witness, and wondered at the gracious words which  
<sup>23</sup> proceeded out of his mouth. And they said, Is not this Joseph's son? And  
 he said unto them, Ye will surely say unto me this proverb, Physician, heal  
 thyself: whatsoever we have heard done in Capernaum, do also here in thy  
<sup>24</sup> country. And he said, Verily, I say unto you, No prophet is accepted in his  
<sup>25</sup> own country. But I tell you of a truth, many widows were in Israel in the  
 days of Elias, when the heaven was shut up three years and six months,  
<sup>26</sup> when great famine was throughout all the land; but unto none of them was  
 Elias sent, save unto <sup>a</sup> Sarepta, a city of Sidon, unto a woman that was a  
<sup>27</sup> widow. And many lepers were in Israel in the time of Eliseus the prophet;  
<sup>28</sup> and none of them was cleansed, saving Naaman the Syrian. And all they in  
<sup>29</sup> the synagogue, when they heard these things, were filled with wrath, and rose  
 up, and thrust him out of the city, and led him to the brow of the hill whereon  
 their city was built, that they might  
<sup>30</sup> cast him down headlong. But he  
 passing through the midst of them,  
 went his way,

## MATTHEW.

<sup>13</sup> And leaving Nazareth,

§ 36. JESUS GOES TO CAPERNAUM, AND MAKES IT HIS RESIDENCE.

A. D. 28.

MATT. 4 : 13-16.

LUKE 4 : 31.

- (1) *Jesus leaves Nazareth and dwells in Capernaum, Matt. 13; Luke 31.*  
 (2) *The prediction of Isa. 9 : 1, 2 fulfilled, Matt. 14-16.*

## MATTHEW.

## LUKE.

- <sup>13</sup> he came and dwelt in Capernaum, <sup>31</sup> and came down to Capernaum, a city  
 which is upon the sea-coast in the of Galilee,  
 borders of Zabulon and Nephthalim,  
<sup>14</sup> that it might be fulfilled which was  
 spoken by Esaias the prophet, saying,  
<sup>15</sup> The land of Zabulon, and the land of Nephthalim,  
 By the way of the sea,  
 Beyond Jordan, Galilee of the Gentiles:  
<sup>16</sup> The people which sat in darkness, saw great light;  
 And to them which sat in the region and shadow of death,  
 light is sprung up.

§§ 37, 41. JESUS CALLS FOUR DISCIPLES. THE MIRACULOUS DRAUGHT  
 OF FISHES.

Sea of Galilee. Near Capernaum. A. D. 28.

MATT. 4 : 18-22.

MARK 1 : 16-20.

LUKE 5 : 1-11.

- (1) *Jesus walks by the seaside, Matt. 18; Mark 16.* (2) *Calls Simon and  
 Andrew, the second time, Matt. 19, 20; Mark 17, 18.* (3) *Also James and  
 John, Matt. 21, 22; Mark 19, 20.* (4) *The draught of fishes, Luke 1-11.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>18</sup> And Jesus, walking <sup>16</sup> Now as he walked by <sup>1</sup> And it came to pass,  
 by the sea of Galilee, the sea of Galilee, he that, as the people  
 saw two brethren, Si saw Simon and Andrew pressed upon him to

<sup>a</sup> 26. Zarephath in the land of Sidon.

## MATTHEW 4.

mon called Peter, and Andrew his brother, casting a net into the sea: for they were fish-  
<sup>19</sup>ers. And he saith unto them, <sup>a</sup> Follow me, and I will make you fishers  
<sup>20</sup>of men. And they straightway left *their* nets, and followed him.  
<sup>21</sup>And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called  
<sup>22</sup>them. And they immediately left the ship and their father, and followed him.

## MARK 1.

his brother casting a net into the sea: for  
<sup>17</sup>they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.  
<sup>18</sup>And straightway they forsook their nets, and  
<sup>19</sup>followed him. And when he had gone a little farther thence, he saw James, the son of Zebedee, and John his brother, who also were in the ship mending  
<sup>20</sup>their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

## LUKE 5.

hear the word of God, he stood by the lake of  
<sup>2</sup>Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing  
<sup>3</sup>ing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would <sup>b</sup> thrust out a little from the land. And he sat down, and taught the people  
<sup>4</sup>out of the ship. Now when he had left speaking, he said unto Simon, <sup>b</sup> Launch out into the deep, and let down your nets for a draught.  
<sup>5</sup>And Simon answering said unto him, Master, we have toiled all the night, and have taken

## LUKE.

<sup>6</sup> nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net <sup>c</sup> brake.  
<sup>7</sup> And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships,  
<sup>8</sup>so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was  
<sup>9</sup>astonished, and all that were with him, at the draught of the fishes which  
<sup>10</sup>they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from  
<sup>11</sup>henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

## § 38. JESUS HEALS A DEMONIAK IN THE SYNAGOGUE.

At Capernaum. A. D. 28.

## MARK 1: 21-28.

## LUKE 4: 31-37.

- (1) *A Sabbath in Capernaum, Mark 21.* (2) *Teaches in the synagogue, Mark 22; Luke 31, 32.* (3) *An unclean spirit cries out at him, Mark 23, 24; Luke 33, 34.* (4) *Jesus forbids his speaking and casts him out, Mark 25, 26; Luke 35.* (5) *The people amazed; his fame spreading, Mark 27, 28; Luke 36, 37.*

## MARK.

<sup>21</sup> And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and  
<sup>22</sup>taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as

## LUKE.

<sup>31</sup> and taught them on the sabbath days.  
<sup>32</sup> And they were astonished at his doctrine: for his word was with <sup>d</sup> power.

<sup>a</sup> 19. Come ye after.<sup>b</sup> 3, 4. Put.<sup>c</sup> 6. Nets were breaking.<sup>d</sup> 32. Authority.

## MARK 1.

<sup>23</sup> the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, <sup>a</sup>Let us alone! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of <sup>25</sup> God. And Jesus rebuked him, saying, Hold thy peace, and come out of <sup>26</sup> him. And when the unclean spirit had torn him, and cried with a loud <sup>27</sup> voice, he came out of him, and they were all amazed, insomuch that they questioned among themselves, saying, <sup>b</sup>What thing is this? what new doctrine is this? for with authority commandeth he even the unclean <sup>28</sup> spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

## LUKE 4.

<sup>33</sup> And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud <sup>34</sup> voice, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God! And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt <sup>36</sup> him not. And they were all amazed, and spake among themselves, saying, What word is this! for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup> And the fame of him went out into every place of the country round about.

## § 39. HEALS PETER'S WIFE'S MOTHER AND MANY OTHERS.

Capernaum. A. D. 28.

MATT. 8 : 14-17.

MARK 1 : 29-34.

LUKE 4 : 38-41.

- (1) *Leaves the synagogue and enters Peter's house, Matt. 14; Mark 29; Luke 38.* (2) *Simon's mother-in-law sick of a malignant fever, Matt. 15; Mark 30; Luke 38.* (3) *She is healed, Matt. 15; Mark 31; Luke 39.* (4) *At evening heals and casts out devils, Matt. 16; Mark 32-34; Luke 40, 41.* (5) *Isa. 53 : 4 fulfilled, Matt. 17.*

## MATTHEW.

## MARK.

## LUKE.

<sup>14</sup> And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. <sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministered unto <sup>d</sup> them. <sup>16</sup> When the even was come, they brought unto him many that were possessed with devils: <sup>29</sup> And <sup>c</sup> forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a fever; and <sup>c</sup> anon they tell him <sup>31</sup> of her. And he came and took her by the hand, and lifted her up; and <sup>e</sup> immediately the fever left her, and she ministered unto them. <sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and

<sup>38</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for <sup>39</sup> her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. <sup>40</sup> Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed

<sup>a</sup> 24. OMIT Let us alone.<sup>e</sup> 29, 30. Straightway.<sup>b</sup> 27. What is this? a new teaching! with authority.<sup>d</sup> 15. Him.<sup>c</sup> 31. OMIT immediately.

## MATTHEW 8.

and he cast out the spirits with *his* word, and healed all that were sick.

<sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying,

Himself took our infirmities, and bare our sicknesses.

## MARK 1.

them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

## LUKE 4.

<sup>41</sup> them. And devils also came out of many, crying out, and saying, Thou art <sup>a</sup> Christ, the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.

§ 40. JESUS MAKES HIS FIRST PREACHING TOUR THROUGHOUT GALILEE WITH HIS DISCIPLES.

A. D. 28.

MATT. 4: 23-25.

MARK 1: 35-39.

LUKE 4: 42-44.

(1) *Jesus early at secret prayer, Mark 35; Luke 42.* (2) *Simon and others follow and find him, Mark 36, 37.* (3) *The people also come to him and wish to detain him, Luke 42.* (4) *Cannot stay, for he must preach the gospel to other cities, Luke 43.* (5) *Goes forth preaching throughout Galilee, Matt. 23; Mark 38, 39; Luke 44.* (6) *Heals many diseases. His fame spreading far and wide, Matt. 23, 24.* (7) *Great multitudes follow him, Matt. 25.*

## MARK.

## LUKE.

<sup>35</sup> And in the morning, rising up a great while before day, he went out and departed into a <sup>b</sup>solitary place, <sup>36</sup> and there prayed. And Simon, and they that were with him, followed

<sup>42</sup> And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he

<sup>37</sup> after him. And when they had found him, they said unto him, All men seek for thee.

should not depart <sup>43</sup> from them. And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent. <sup>44</sup> And he preached in the synagogues of Galilee.

## MATTHEW.

<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sick-

<sup>38</sup> And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I <sup>39</sup> forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

<sup>24</sup> ness, and all manner of diseases among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were <sup>c</sup>lunatic, and those that had the palsy; and he healed them.

<sup>25</sup> And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

<sup>a</sup> 41. OM'T Christ.

<sup>b</sup> 35. Desert.  
<sup>d</sup> 39. Am., Preaching and casting out demons.

<sup>c</sup> 38. Went into.

<sup>e</sup> 24. Epileptic and palsied.

## § 42. THE SERMON ON THE MOUNT.

Probably near Capernaum. A. D. 28. Compare THE SERMON ON THE PLAIN,  
§ 51. Also for additional foot-notes.

## MATT. CHAPTERS 5, 6, 7.

*Subject.* THE NATURE, SUBJECTS, AND PRINCIPLES OF THE KINGDOM OF  
GOD.

## MATTHEW 5 : 1, 2.

<sup>1</sup> And seeing the multitudes, he went up into <sup>a</sup>a mountain : and when he was  
<sup>2</sup> set, his disciples came unto him. And he opened his mouth and taught them,  
saying,

(1) *Who are the truly happy ; and in what true happiness consists.*

## MATTHEW 5 : 3-12.

<sup>3</sup> <sup>4</sup> Blessed *are* the poor in spirit : for theirs is the kingdom of heaven. Blessed  
<sup>5</sup> *are* they that mourn : for they shall be comforted. Blessed *are* the meek : for  
<sup>6</sup> they shall inherit the earth. Blessed *are* they which do hunger and thirst  
<sup>7</sup> after righteousness : for they shall be filled. Blessed *are* the merciful : for  
<sup>8</sup> they shall obtain mercy. Blessed *are* the pure in heart : for they shall see  
<sup>9</sup> God. Blessed *are* the peace-makers : for they shall be called the <sup>b</sup>children of  
<sup>10</sup> God. Blessed *are* they which are persecuted for righteousness' sake : for  
<sup>11</sup> theirs is the kingdom of heaven. Blessed are ye when *men* shall revile you,  
and persecute *you*, and shall say all manner of evil against you falsely, for my  
<sup>12</sup> sake. Rejoice, and be exceeding glad, for great *is* your reward in heaven : for  
so persecuted they the prophets which were before you.

(2) *The important relation of Christ's disciples to the world ; their dignity  
and high vocation, 13-16.*

<sup>13</sup> Ye are the salt of the earth : but if the salt have lost his savor, wherewith  
<sup>14</sup> shall it be salted ? It is thenceforth good for nothing, but to be cast out and  
to be trodden under foot of men. Ye are the light of the world. A city that  
<sup>15</sup> is set on a hill can not be hid. Neither do men light a <sup>c</sup>candle, and put it  
under a bushel, but on <sup>d</sup>a candlestick : and it giveth light unto all that are in  
<sup>16</sup> the house. Let your light so shine before men, that they may see your good  
works, and glorify your Father which is in heaven.

(3) *The relation of Christ to the law ; Christ the fulfiller of the law, 17-20.*

<sup>17</sup> Think not that I am come to destroy the law, or the prophets : I am not  
<sup>18</sup> come to destroy, but to fulfill. For verily, I say unto you, Till heaven and  
earth pass, one jot or one tittle shall in no wise pass from the law, till <sup>e</sup>all  
<sup>19</sup> be fulfilled. Whosoever therefore shall break one of these least command-  
ments, and shall teach men so, he shall be called the least in the kingdom of  
heaven : but whosoever shall do, and teach *them*, the same shall be called  
<sup>20</sup> great in the kingdom of heaven. For I say unto you, that except your right-  
eousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in  
no case enter into the kingdom of heaven.

(4) *The law spiritually expounded in contrast to the Pharisaical exposition  
according to the letter. Illustrated BY SIX EXAMPLES, 21-48.*

<sup>21</sup> Ye have heard that it was said <sup>f</sup>by them of old time, "Thou shalt not  
kill," and, "Whosoever shall kill, shall be in danger of the judgment :"

<sup>a</sup> 1. The.

<sup>b</sup> 9. Sons.

<sup>c</sup> 15. Lamp.

<sup>d</sup> 15. The stand.

<sup>e</sup> 18. All things be accomplished.

<sup>f</sup> 21. To them.



## MATTHEW 5.

<sup>22</sup> but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar,

<sup>23</sup> and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

<sup>24</sup> Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

<sup>25</sup> Ye have heard that it was said <sup>a</sup> by them of old time, "Thou shalt not commit adultery:" but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, "Whosoever shall put away his wife, let him give her a writing of divorcement:" but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

<sup>26</sup> Again, ye have heard that it hath been said <sup>b</sup> by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths:"

<sup>27</sup> But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

<sup>28</sup> Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth." But I say unto you, That ye resist not <sup>c</sup> evil: but whosoever shall smite thee on thy right cheek, turn to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

<sup>29</sup> And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee: and from him that would borrow of thee, turn not thou away.

<sup>30</sup> Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy:" But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

(5) *Practical Piety expounded. The right way of performing religious duties.*

## MATTHEW 6: 1-18.

<sup>1</sup> Take heed that ye do not your <sup>e</sup>alms before men, to be seen of them: other-

<sup>a</sup> 27. OMIT by them of old time.

<sup>c</sup> 37. The evil one, or text.

<sup>o</sup> 1. Righteousness.

<sup>b</sup> 33. To them.

<sup>d</sup> 39. Him that is evil, or text.

## MATTHEW 6.

<sup>2</sup> wise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men.  
<sup>3</sup> Verily, I say unto you, They have their reward. But when thou doest alms,  
<sup>4</sup> let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee <sup>a</sup> openly.

<sup>5</sup> And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.  
<sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth  
<sup>7</sup> in secret, shall reward thee <sup>a</sup> openly. But when ye pray, use not vain repetitions, as the <sup>b</sup> heathen *do*: for they think that they shall be heard for their  
<sup>8</sup> much speaking. Be not ye therefore like unto them; for your Father  
<sup>9</sup> knoweth what things ye have need of before ye ask him. After this manner therefore pray ye:

<sup>10</sup> Our Father which art in heaven, hallowed be thy name. Thy kingdom  
<sup>11</sup> come. Thy will be done in earth as *it is* in heaven. Give us this day our  
<sup>12</sup> <sup>13</sup> daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from <sup>c</sup> evil, <sup>d</sup> For thine is the kingdom, and the power, and the glory, forever. Amen.

<sup>14</sup> For, if ye forgive men their trespasses, your heavenly Father will also forgive you: but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint  
<sup>17</sup> thy head, and wash thy face; That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee <sup>a</sup> openly.

(6) *Jesus warns his disciples against worldliness; and enjoins upon them entire consecration to God, 19-34.*

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth  
<sup>20</sup> corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where  
<sup>21</sup> thieves do not break through nor steal. For where your treasure is there  
<sup>22</sup> will your heart be also. The light of the body is the eye. If therefore thine  
<sup>23</sup> eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in  
<sup>24</sup> thee be darkness, how great *is* that darkness? No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

<sup>25</sup> Therefore I say unto you, <sup>e</sup> Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your  
<sup>26</sup> heavenly Father feedeth them. Are ye not much better than they? Which  
<sup>27</sup> of you by <sup>f</sup> taking thought can add one cubit unto his stature? And <sup>g</sup> why take ye thought for raiment? Consider the lilies of the field, how they grow:  
<sup>28</sup> they toil not, neither do they spin; and yet I say unto you, That even Solomon

<sup>a</sup> 4, 6, 18. OMIT openly.

<sup>b</sup> 7. Gentiles.

<sup>c</sup> 13. The evil one, or text.

<sup>d</sup> 13. OMIT for thine, etc. Some ancient authorities insert text, with variations.

<sup>e</sup> 25. Be not anxious.

<sup>f</sup> 27. By being anxious.

<sup>g</sup> 28. Why are ye anxious.

## MATTHEW 6.

<sup>30</sup> in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the <sup>31</sup> oven, *shall he not much more clothe you, O ye of little faith?* Therefore <sup>a</sup>take no thought, saying, What shall we eat? or, what shall we drink? or, <sup>32</sup> wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these <sup>33</sup> things. But seek ye first the kingdom of God, and his righteousness, and all <sup>34</sup> these things shall be added unto you. Take therefore <sup>a</sup>no thought for the morrow; for the morrow shall <sup>b</sup>take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

(7) *Warned against a censorious spirit. Concerning their conduct toward their fellow-men.*

## MATTHEW 7 : 1-12.

<sup>1 2</sup> Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you <sup>3</sup> again. And why beholdest thou the mote that is in thy brother's eye, but <sup>4</sup> considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam <sup>5</sup> is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. <sup>6</sup> Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. <sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall <sup>8</sup> be opened unto you. For every one that asketh, receiveth; and he that <sup>9</sup> seeketh, findeth; and to him that knocketh, it shall be opened. Or what man <sup>10</sup> is there of you, whom if his son ask bread, will he give him a stone? Or if <sup>11</sup> he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? <sup>12</sup> Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

(8) *Earnestness in the way of salvation enjoined. Warning against false teachers, and against making a false profession, 13-29.*

<sup>13</sup> Enter ye in at the <sup>c</sup>strait gate: for wide *is* the gate, and broad *is* the way, <sup>14</sup> that leadeth to destruction, and many there be which go in thereat: because <sup>c</sup>strait *is* the gait, and <sup>d</sup>narrow *is* the way, which leadeth unto life, and few there be that find it. <sup>15</sup> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do <sup>16</sup> men gather grapes of thorns, or figs of thistles? Even so every good tree <sup>17</sup> bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither *can* a corrupt tree bring forth <sup>18</sup> good fruit. Every tree that bringeth not forth good fruit is hewn down, and <sup>19</sup> cast into the fire. Wherefore, by their fruits ye shall know them. <sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy

\*31, 34. Be not anxious.

<sup>b</sup>34. Be anxious.

<sup>c</sup>13, 14. Narrow.

<sup>d</sup>14. Straitened.

## MATTHEW 7.

name? and in thy name have cast out devils? and in thy name done many  
<sup>23</sup> wonderful works? And then will I profess unto them, I never knew you:  
 depart from me, ye that work iniquity.

<sup>24</sup> Therefore, whosoever heareth these sayings of mine, and doeth them, I will  
<sup>25</sup> liken him unto a wise man, which built his house upon <sup>a</sup>a rock. And the  
 rain descended, and the floods came, and the winds blew, and beat upon that  
<sup>26</sup> house; and it fell not: for it was founded upon a rock. And every one that  
 heareth these sayings of mine, and doeth them not, shall be likened unto a  
<sup>27</sup> foolish man, which built his house upon the sand. And the rain descended,  
 and the floods came, and the winds blew, and beat upon that house; and it  
 fell: and great was the fall of it.

<sup>28</sup> And it came to pass when Jesus had ended these sayings, the people were  
<sup>29</sup> astonished at his doctrine. For he taught them as *one* having authority, and  
 not as the scribes.

## § 43. JESUS HEALS A LEPER. RETIRES TO DESERT PLACES.

Some town in Galilee. A. D. 28.

MATT. 8 : 1-4.

MARK 1 : 40-45.

LUKE 5 : 12-16.

(1) *Followed by multitudes, Matt. 1. (2) A leper implores Jesus to cleanse him, Matt. 2; Mark 40; Luke 12. (3) Jesus is moved with compassion, Mark 41. (4) Heals the leper, Matt. 3; Mark 42; Luke 13. (5) Commands him to tell no one, but show himself to the priest, and make the required offering, Matt. 4; Mark 43, 44; Luke 14. (6) The leper, however, publishes the matter, Mark 45. (7) Multitudes come to him, Luke 15. (8) Was wont to retire into solitary places and pray, Mark 45; Luke 16.*

MATTHEW.

MARK.

LUKE.

<sup>1</sup> When he was come down from the mountain, great multitudes followed him.

<sup>2</sup> And behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean.

<sup>3</sup> And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And

<sup>4</sup> Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

<sup>40</sup> And there <sup>b</sup>came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus,

<sup>41</sup> moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

<sup>42</sup> And <sup>c</sup>as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

<sup>12</sup> And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

<sup>a</sup> 24. The.

<sup>b</sup> 40. Cometh.

<sup>c</sup> 42. OMIT as soon as he had spoken.

## MARK.

<sup>43</sup> And he strictly charged him, and  
<sup>44</sup> forthwith sent him away; and saith  
 unto him, See thou say nothing to  
 any man; but go thy way, show thy-  
 self to the priest, and offer for thy  
 cleansing those things which Moses  
 commanded, for a testimony unto  
<sup>45</sup> them. But he went out, and began  
 to publish *it* much, and to blaze  
 abroad the matter, insomuch that  
 Jesus could no more openly enter into  
 the city, but was without in desert  
 places: and they came to him from  
 every quarter.

## LUKE.

<sup>14</sup> And he charged him to tell no  
 man: but go, and show thyself to  
 the priest, and offer for thy cleansing,  
 according as Moses commanded, for  
 a testimony unto them.  
<sup>15</sup> But so much the more went there  
 a fame abroad of him: and great  
 multitudes came together to hear,  
 and to be healed by him of their in-  
<sup>16</sup> firmities. And he withdrew himself  
 into the wilderness, and prayed.

## § 44. RETURNING TO CAPERNAUM, JESUS HEALS A PARALYTIC.

A. D. 28.

MATT. 9 : 2-8.

MARK 2 : 1-12.

LUKE 5 : 17-26.

- (1) *Jesus returns to Capernaum after some days, Mark 2 : 1.* (2) *A multitude assembles; he preaches to them, Mark 2.* (3) *Pharisees and doctors present, Luke 17.* (4) *One sick of the palsy brought to him, Matt. 2; Mark 3; Luke 18.* (5) *Let him down through the tiling, Mark 4; Luke 19.* (6) *Jesus pronounces his sins forgiven, Matt. 2; Mark 5; Luke 20.* (7) *The Pharisees think Jesus guilty of blasphemy, Matt. 3; Mark 6, 7; Luke 21.* (8) *Jesus, knowing their thoughts, replies, Matt. 4, 5; Mark 8, 9; Luke 22, 23.* (9) *Proves his power to forgive sins by healing the man, Matt. 6, 7; Mark 10-12; Luke 24, 25.* (10) *The people are amazed and glorify God, Matt. 8; Mark 12; Luke 26.*

## MARK.

## LUKE.

<sup>1</sup> And again he entered into Caper-  
 naum, after some days; and it was  
<sup>2</sup> noised that he was in the house. And  
<sup>b</sup> straightway many were gathered to-  
 gether, insomuch that there was no  
 room to receive *them*, no, not so  
 much as about the door; and he  
 preached the word unto them.

<sup>17</sup> And it came to pass on a certain  
 day, as he was teaching, that there  
 were Pharisees and doctors of the  
 law sitting by, which were come  
 out of every town of Galilee, and  
 Judea, and Jerusalem: and the power  
 of the LORD was *c*present to heal  
 them.

## MATTHEW.

## MARK.

## LUKE.

<sup>2</sup> And behold, they  
 brought to him a man  
 sick of the palsy, lying  
 on a bed: and Jesus  
 seeing their faith, said  
 unto the sick of the  
 palsy, Son, be of good  
 cheer; thy sins be for-  
<sup>3</sup> given thee. And be-  
 hold, certain of the  
 scribes said within  
 themselves, This *man*

<sup>3</sup> And they come unto  
 him, bringing one sick  
 of the palsy, which  
<sup>4</sup> was borne of four. And  
 when they could not  
 come nigh unto him for  
 the press, they uncov-  
 ered the roof where he  
 was; and when they  
 had broken *it* up, they  
 let down the bed where-  
 in the sick of the palsy

<sup>18</sup> And behold, men  
 brought in a bed a man  
 which was taken with a  
 palsy: and they sought  
 means to bring him in,  
 and to lay *him* before  
<sup>19</sup> him. And when they  
 could not find by what  
 way they might bring  
 him in, because of the  
 multitude, they went  
 upon the house-top, and

<sup>a</sup> 45. a.<sup>b</sup> 2. OMIT straightway.<sup>c</sup> 17. With him to heal.

## MATTHEW 9.

<sup>4</sup> blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath <sup>a</sup> power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto <sup>7</sup> thine house. And he arose, and departed to his house.

## MARK 2.

<sup>5</sup> lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this *man* <sup>b</sup> thus speak blasphemies? who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your <sup>9</sup> hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up

## LUKE 5.

let him down through the tiling with *his* couch, into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are <sup>21</sup> forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive sins but God <sup>22</sup> alone? But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your <sup>23</sup> hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and <sup>24</sup> walk? But that ye may know that the Son of

## MARK.

<sup>10</sup> thy bed, and walk? But that ye may know that the Son of man hath <sup>c</sup> power on earth to forgive sins, (he <sup>11</sup> saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thy house. <sup>12</sup> And <sup>d</sup> immediately he arose, took up the bed, and went forth before them all;

## LUKE.

man hath <sup>c</sup> power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go unto thy <sup>25</sup> house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

## MATTHEW.

<sup>8</sup> But when the multitude saw *it* they <sup>e</sup> marvelled, and glorified God, which had given such <sup>e</sup> power unto men.

## MARK.

insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

## LUKE.

<sup>26</sup> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day!

## § 45. THE CALL OF MATTHEW.

Capernaum. A. D. 28.

MATT. 9 : 9.

MARK 2 : 13, 14.

LUKE 5 : 27, 28.

(1) *Jesus teaches by the seaside, Mark 13.* (2) *Calls Matthew, also named Levi, to follow him, Matt. 9; Mark 14; Luke 27, 28.*

<sup>a</sup> 6. Authority.

<sup>e</sup> 10, 24, 8. Authority.

<sup>b</sup> 7. Speak thus? he blasphemeth.

<sup>d</sup> 12 He arose and straightway took.

<sup>e</sup> 8. Were afraid.

## MATTHEW.

## MARK.

## LUKE.

- <sup>9</sup> And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the <sup>a</sup>re-
- <sup>13</sup> And he went forth again by the seaside; and all the multitude resorted unto him, and <sup>14</sup> he taught them. And as he passed by, he saw Levi *the son of Alphaeus*, sitting at the <sup>a</sup>receipt
- <sup>27</sup> And after these things he went forth, and saw a publican named Levi, sitting at the <sup>a</sup>receipt of custom: and he said unto him, <sup>28</sup> Follow me. And he left all, rose up, and followed him.

## MATTHEW.

## MARK.

ceipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

of custom, and said unto him, Follow me. And he arose and followed him.

---

<sup>a</sup> 9, 14, 27. Place of toll.

## PART IV.

### FROM THE SECOND PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE THIRD.

One year, from April A. D. 28 to April A. D. 29.

§ 46. JESUS GOES TO JERUSALEM TO THE PASSOVER. HEALING OF THE IMPOTENT MAN AT THE POOL OF BETHESDA. THE JEWS SEEK TO KILL JESUS.

A. D. 28.

JOHN 5 : 1-47.

(1) *Jesus goes up to a feast, 1. (2) The pool of Bethesda, the sick, and the moving of the waters, 2-4. (3) A man there with an infirmity thirty-eight years, 5-7. (4) Jesus heals him, 8, 9. (5) It being the Sabbath, the man is blamed for carrying his bed, 9-13. (6) Jesus finds the healed man and reveals himself to him, 14, 15. (7) The Jews persecute Jesus, and seek to kill him, 16-18. (8) Jesus vindicates and explains his intimate relation to the Father, 19-30. (9) Adduces Divine testimony, and his own supernatural works as a proof of the truth of his claims, 31-38. (10) Refers them to the testimony of Scripture, and declares that Moses accuses and convicts them of unbelief, 39-47.*

JOHN.

- <sup>1</sup> After this there was a <sup>a</sup>feast of the Jews: and Jesus went up to Jerusalem.  
<sup>2</sup> Now there is at Jerusalem, by the sheep market, a pool, which is called in the  
<sup>3</sup> Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, <sup>b</sup>waiting for the moving of  
<sup>4</sup> the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water  
<sup>5</sup> stepped in, was made whole of whatsoever disease he had. And a certain man  
<sup>6</sup> was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case* he saith  
<sup>7</sup> unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while  
<sup>8</sup> I am coming, another steppeth down before me. Jesus saith unto him, Rise,  
<sup>9</sup> take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.  
<sup>10</sup> The Jews therefore said unto him that was cured, It is the sabbath day; it  
<sup>11</sup> is not lawful for thee to carry *thy* bed. He answered them, He that made me  
<sup>12</sup> whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed and walk?  
<sup>13</sup> And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

<sup>a</sup> 1. Many ancient authorities read, the feast.

<sup>b</sup> 3. The best ancient authorities omit waiting, etc., to the end of verse 4.



## JOHN 5.

<sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou <sup>15</sup> art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole.

<sup>16</sup> And therefore did the Jews persecute Jesus, <sup>a</sup>and sought to slay him, <sup>17</sup> because he had done these things on the sabbath day. But Jesus answered <sup>18</sup> them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but <sup>b</sup>said also, That God was his Father, making himself equal with God.

<sup>19</sup> Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for <sup>20</sup> what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and <sup>21</sup> he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth <sup>22</sup> whom he will. For the Father judgeth no man; but hath committed all <sup>23</sup> judgment unto the Son; that all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; <sup>25</sup> but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, <sup>26</sup> so hath he given to the Son to have life in himself; and hath given him <sup>27</sup> authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves <sup>28</sup> shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of <sup>29</sup> damnation.

<sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

<sup>31</sup> <sup>32</sup> If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of <sup>33</sup> me is true. Ye sent unto John, and he bare witness unto the truth. But I <sup>34</sup> receive not testimony from man: but these things I say, that ye might be <sup>35</sup> saved. He was a burning and a shining <sup>c</sup>light: and ye were willing for a <sup>36</sup> season to rejoice in his light. But I have greater witness than *that* of John: <sup>37</sup> for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father him- <sup>38</sup> self, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding <sup>39</sup> in you: for whom he hath sent, him ye believe not.

<sup>40</sup> <sup>d</sup>Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might <sup>41</sup> <sup>42</sup> have life. I receive not honor from men. But I know you, that ye have <sup>43</sup> not the love of God in you. I am come in my Father's name, and ye receive <sup>44</sup> me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor <sup>45</sup> <sup>e</sup>that *cometh* from God only? Do not think that I will accuse you to the <sup>46</sup> Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For <sup>47</sup> had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

<sup>a</sup> 16. OMIT and sought\* to slay him.

<sup>c</sup> 35. Lamp. <sup>d</sup> 39. Ye search, or text.

<sup>b</sup> 18. Also called God his own Father.

<sup>e</sup> 44. That cometh from the only God.

## § 47. THE DISCIPLES PLUCK THE EARS OF GRAIN ON THE SABBATH.

On the way to Galilee. A. D. 28.

MATT. 12 : 1-8.

MARK 2 : 23-28.

LUKE 6 : 1-5.

- (1) *The disciples, being hungry, pluck ears of grain, Matt. 1; Mark 23; Luke 1.* (2) *Are accused by the Pharisees, Matt. 2; Mark 24; Luke 2.* (3) *Jesus defends them by the case of David, Matt. 3, 4; Mark 25, 26; Luke 3, 4.* (4) *By the priests in the temple on the Sabbath, Matt. 5.* (5) *By his own greatness and authority, Matt. 6.* (6) *By Scripture (Hos. 6 : 6), Matt. 7.* (7) *By the fact that the Sabbath was made for man, and he himself was Lord of the Sabbath, Matt. 8; Mark 27, 28; Luke 5.*

MATTHEW.

MARK.

LUKE.

<sup>1</sup> At that time Jesus went on the sabbath day through the corn, and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him? how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? <sup>5</sup> Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and <sup>6</sup> are blameless? But I say unto you, That in this place is *one* greater <sup>7</sup> than the temple. But if ye had known what *this* meaneth,

I will have mercy, and not sacrifice:

ye would not have condemned the guiltless.

<sup>23</sup> And it came to pass, that he went through the corn-fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? <sup>25</sup> And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he and they that were with him? <sup>26</sup> How he went into the house of God, in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

<sup>27</sup> And he said unto them, The sabbath was made for man, and not man for the sabbath:

<sup>1</sup> And it came to pass on <sup>a</sup>the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

<sup>5</sup> And he said unto

<sup>a</sup>1. A sabbath, but many ancient authorities insert second-first.

## MATTHEW 12.

## MARK 2.

## LUKE 6.

<sup>8</sup> For the Son of man is Lord <sup>a</sup>even of the sabbath day.

<sup>28</sup> therefore, the Son of man is Lord also of the sabbath.

them, That the Son of man is Lord <sup>b</sup>also of the sabbath.

## § 48. JESUS HEALS A WITHERED HAND ON THE SABBATH.

Galilee. A. D. 28.

MATT. 12 : 9-14.

MARK 3 : 1-6.

LUKE 6 : 6-11.

(1) *Jesus teaches in the synagogue, Matt. 9; Mark 1; Luke 6.* (2) *A man having a withered hand, Matt. 10; Mark 1; Luke 6.* (3) *The Pharisees watch (Mark 2; Luke 7), and question him, Matt. 10.* (4) *Knowing their thoughts, he commands the man to stand up, Mark 3; Luke 8.* (5) *Questions them, Mark 4; Luke 9.* (6) *A man better than a sheep; lawful to do good on the Sabbath, Matt. 11, 12.* (7) *Grieved at the hardness of their hearts, Mark 5.* (8) *Heals his hand, Matt. 13; Mark 5; Luke 10.* (9) *The Pharisees, in their rage, take counsel to kill him, Matt. 14; Mark 3:6; Luke 11.*

## MATTHEW.

## MARK.

## LUKE.

<sup>9</sup> And when he was departed thence, he went into their synagogue.  
<sup>10</sup> And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

<sup>1</sup> And he entered again into the synagogue; and there was a man there which had a <sup>2</sup> withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

<sup>6</sup> And it came to pass <sup>b</sup>also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered: <sup>7</sup> and the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find <sup>c</sup>an accusation against him.

## MARK.

## LUKE.

<sup>3</sup> And he saith unto the man which had the withered hand, Stand forth.  
<sup>4</sup> And he saith unto them, Is it lawful to do good on the sabbath days, or to do <sup>d</sup>evil? to save life, or to kill? but they held their peace.

<sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose <sup>9</sup> and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do <sup>d</sup>evil? to save life, or to destroy it?

## MATTHEW.

<sup>11</sup> And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on <sup>12</sup> it, and lift it out? How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath days.

## MATTHEW.

## MARK.

## LUKE.

<sup>13</sup> Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was

<sup>5</sup> And when he had looked round about on them with anger, being grieved for the

<sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand.

<sup>a</sup> 8. OMIT even.<sup>b</sup> 5, 6. OMIT also.<sup>c</sup> 7. How to accuse him.<sup>d</sup> 4, 9. Harm.

## MATTHEW 12.

## MARK 3.

## LUKE 6.

restored whole, like as  
<sup>14</sup> the other. Then the  
 Pharisees went out, and  
<sup>b</sup> held a counsel against  
 him, how they might  
 destroy him.

hardness of their hearts,  
 he saith unto the man,  
 Stretch forth thy hand.  
 And he stretched *it*  
 out: and his hand  
 was restored <sup>a</sup> whole as  
<sup>6</sup> the other. And the  
 Pharisees went forth,

And he did so: and  
 his hand was restored  
<sup>a</sup> whole as the other.  
<sup>11</sup> And they were filled  
 with madness; and  
 communed one with  
 another what they  
 might do to Jesus.

and straightway took counsel with the Herodians  
 against him, how they might destroy him.

§ 49. JESUS WITHDRAWS TO THE SEA OF GALILEE; FOLLOWED BY MULTI-  
 TUDES; AND HEALS MANY.

A. D. 28.

MATT. 12 : 15-21.

MARK 3 : 7-12.

(1) *Jesus withdraws to the sea, Matt. 15; Mark 7.* (2) *Great multitudes follow, Mark 7-9.* (3) *Heals their sick, Matt. 15; Mark 10.* (4) *Unclean spirits acknowledge his Sonship, Mark 11.* (5) *Charges them not to make him known, Matt. 16; Mark 12.* (6) *This unostentatious bearing fulfilling prophecy (Isa. 42 : 1-4), Matt. 17-21.*

## MATTHEW.

## MARK.

<sup>15</sup> But when Jesus knew *it*, he with-  
 drew himself from thence: and great  
 multitudes followed him, and he  
 healed them all,

<sup>7</sup> But Jesus withdrew himself with  
 his disciples to the sea: and a great  
 multitude from Galilee followed him,  
<sup>8</sup> and from Judea, and from Jerusalem,  
 and from Idumea, and from <sup>c</sup> beyond

Jordan: and they about Tyre and Sidon, a great multitude, when they had  
<sup>9</sup> heard what great things he did, came unto him. And he spake to his disci-  
 ples, that a small ship should wait on him, because of the multitude, lest they  
<sup>10</sup> should throng him. For he had healed many; insomuch that they pressed  
<sup>11</sup> upon him for to touch him, as many as had plagues. And unclean spirits,  
 when they saw him, fell down before him, and cried, saying, Thou art the Son  
 of God.

## MATTHEW.

## MARK.

<sup>16</sup> and charged them that they should  
<sup>17</sup> not make him known: That it might  
 be fulfilled which was spoken by  
 Esaias the prophet, saying,

<sup>12</sup> And he straitly charged them, that  
 they should not make him known.

## MATTHEW.

<sup>18</sup> Behold my servant, whom I have chosen;  
 My beloved, in whom my soul is well pleased:  
 I will put my spirit upon him,  
 And he shall show judgment to the Gentiles.  
<sup>19</sup> He shall not strive, nor cry;  
<sup>20</sup> Neither shall any man hear his voice in the streets.  
 A bruised reed shall he not break,  
 And smoking flax shall he not quench,  
<sup>21</sup> Till he send forth judgment unto victory.  
 And in his name shall the Gentiles trust. <sup>d</sup>

<sup>a</sup> 5, 10. OMIT whole as the other.  
<sup>c</sup> 8. Beyond Jordan and about Tyre.

<sup>b</sup> 14. Took counsel.  
<sup>d</sup> 21. Hope.

## § 50. JESUS RETIRES TO A MOUNTAIN, AND SELECTS THE TWELVE.

Near Capernaum. A. D. 28.

MARK 3 : 13-19.

LUKE 6 : 12-16.

- (1) *Jesus goes up into a mountain, and passes the night in prayer, Mark 13; Luke 12.* (2) *Chooses twelve Apostles; their names, Mark 14-19; Luke 13-16.*

## MARK.

- <sup>13</sup> And he goeth up into <sup>a</sup>a mountain, and calleth *unto him* whom he would: and they came unto him. <sup>14</sup> And he <sup>b</sup>ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> and to have <sup>c</sup>power to heal sicknesses, and to cast out devils. And <sup>16</sup> Simon he surnamed Peter. And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, <sup>17</sup> The sons of thunder); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddeus, <sup>18</sup> and Simon the <sup>d</sup>Canaanite, and Judas Iscariot, which also betrayed him. <sup>19</sup>

## LUKE.

- <sup>12</sup> And it came to pass in those days, that he went out into <sup>a</sup>a mountain to pray, and continued all night in <sup>13</sup> prayer to God. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom <sup>14</sup> also he named apostles; Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James *the son* of Alphaeus, and Simon called <sup>16</sup> Zelotes, and Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

§ 51. SERMON IN THE PLAIN.<sup>c</sup> COMPARED WITH THE SERMON ON THE MOUNT, § 42.

Near Capernaum. A. D. 28.

LUKE 6 : 17-49.

MATT. 5 : 1-7 : 27.

## LUKE.

- <sup>17</sup> And he came down with them, and stood <sup>f</sup>in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, <sup>18</sup> and to be healed of their diseases; and they that were vexed with unclean <sup>19</sup> spirits: and they were healed. And the whole multitude sought to touch him, for there went virtue out of him, and healed *them* all.

## LUKE.

## MATTHEW.

- <sup>20</sup> And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of <sup>21</sup> God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. <sup>1</sup> And seeing the multitudes, he went up into <sup>a</sup>a mountain: and when he was set, his disciples came unto him. <sup>2</sup> And he opened his mouth, and <sup>3</sup> taught them, saying, Blessed *are* the poor in spirit: for theirs is the king- <sup>4</sup> dom of heaven. Blessed *are* they that mourn: for they shall be com- <sup>5</sup> forted. Blessed *are* the meek: for <sup>6</sup> they shall inherit the earth. Blessed

<sup>a</sup> 13, 12, 1. The. <sup>b</sup> 14. Appointed. <sup>c</sup> 15. Authority to cast out demons. <sup>d</sup> 18. Cananean  
<sup>e</sup> Throughout this section see foot notes on pp. 51-53. <sup>f</sup> 17. On a level place.

## LUKE 6.

<sup>22</sup> Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. <sup>23</sup> Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the <sup>24</sup> prophets. But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep. <sup>25</sup> Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

## MATTHEW.

## MATTHEW 5.

are they which do hunger and thirst after righteousness: for they shall be <sup>7</sup> filled. Blessed *are* the merciful: for <sup>8</sup> they shall obtain mercy. Blessed *are* the pure in heart: for they shall <sup>9</sup> see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed *are* they <sup>10</sup> which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil <sup>12</sup> against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. <sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under <sup>14</sup> foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light <sup>15</sup> a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven.

<sup>17</sup> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be <sup>18</sup> fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the <sup>20</sup> kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

<sup>21</sup> Ye have heard that it was said by them of old time, "Thou shalt not kill," <sup>22</sup> and, "Whosoever shall kill, shall be in danger of the judgment:" but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall <sup>23</sup> be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and <sup>24</sup> there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

<sup>25</sup> Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver <sup>26</sup> thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

<sup>27</sup> Ye have heard that it was said by them of old time, "Thou shalt not com

## MATTHEW 5.

<sup>28</sup> mit adultery: " but I say unto you, That whosoever looketh on a woman to  
<sup>29</sup> lust after her, hath committed adultery with her already in his heart. And  
 if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole  
<sup>30</sup> body should be cast into hell. And if thy right hand offend thee, cut it off,  
 and cast it from thee: for it is profitable for thee that one of thy members  
<sup>31</sup> should perish, and not *that* thy whole body should be cast into hell. It hath  
 been said, " Whosoever shall put away his wife, let him give her a writing of  
<sup>32</sup> divorcement: " but I say unto you, That whosoever shall put away his wife  
 saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.

<sup>33</sup> Again, ye have heard that it hath been said by them of old time, " Thou  
 shalt not forswear thyself, but shalt perform unto the LORD thine oaths: " <sup>34</sup>  
 But I say unto you, Swear not at all: neither by heaven; for it is God's  
<sup>35</sup> throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it  
<sup>36</sup> is the city of the great King: neither shalt thou swear by thy head, because  
<sup>37</sup> thou canst not make one hair white or black. But let your communication  
 be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

<sup>38</sup> Ye have heard that it hath been said, " An eye for an eye, and a tooth for a  
<sup>39</sup> tooth. " But I say unto you, That ye

## LUKE.

<sup>29</sup> And unto him that smiteth thee on  
 the *one* cheek, offer also the other;  
 and him that taketh away thy cloak,  
 forbid him not to *take thy* coat also.  
<sup>30</sup> Give to every man that asketh of  
 thee; and of him that taketh away  
 thy goods, ask *them* not again.

<sup>27</sup> —But I say unto you which hear,  
 Love your enemies, do good to them  
<sup>28</sup> which hate you, bless them that curse  
 you and pray for them which despitefully use you.—

<sup>32</sup> For if ye love them which love you,  
 what thank have ye? for sinners also  
<sup>33</sup> love those that love them. And if  
 ye do good to them which do good to  
 you, what thank have ye? for sinners  
<sup>34</sup> also do even the same. And if ye  
 lend to *them* of whom ye hope to receive,  
 what thank have ye? for sinners  
 also lend to sinners, to receive as

resist not evil: but whosoever shall  
 smite thee on thy right cheek, turn  
<sup>40</sup> to him the other also. And if any  
 man will sue thee at the law, and  
 take away thy coat, let him have *thy*  
<sup>41</sup> cloak also. And whosoever shall  
<sup>42</sup> compel thee to go a mile, go with  
 him twain. Give to him that asketh  
 thee, and from him that would borrow  
 of thee, turn not thou away.

<sup>43</sup> Ye have heard that it hath been  
 said, Thou shalt love thy neighbour,  
<sup>44</sup> and hate thine enemy. But I say  
 unto you, Love your enemies, <sup>b</sup> bless  
 them that curse you; do good to them  
 that hate you and pray for them  
 which despitefully use you, and persecute  
<sup>45</sup> you; that ye may be the children  
 of your Father which is in  
 heaven: for he maketh his sun to  
 rise on the evil and on the good, and  
 sendeth rain on the just and on the  
<sup>46</sup> unjust. For if ye love them which  
 love you, what reward have ye? do  
 not even the publicans the same?  
<sup>47</sup> And if ye salute your brethren only,  
 what do ye more *than others*? do not  
 even the <sup>c</sup> publicans so?

<sup>a</sup> 41. Impress.

<sup>b</sup> 44. OMIT the clauses, bless them that curse you, do good to them that hate you, despitefully use and.

<sup>c</sup> 47. Gentiles the same.

## LUKE 6.

<sup>35</sup> much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

<sup>36</sup> Be ye <sup>a</sup> therefore merciful, as your Father also is merciful.

## MATTHEW 5.

<sup>b</sup> Be ye therefore perfect, even as your Father which is in heaven is perfect.

## MATTHEW 6.

<sup>1</sup> Take heed that ye do not your righteousness before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

<sup>2</sup> Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have <sup>3</sup> glory of men. Verily, I say unto you, They have their reward. But when <sup>4</sup> thou doest alms, let not thy left hand know what thy right hand doeth; that *thine* alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

<sup>5</sup> And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their re-

<sup>6</sup> ward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, <sup>7</sup> which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard <sup>8</sup> for their much speaking. Be not ye therefore like unto them: for your

<sup>9</sup> Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as *it is* in heaven.

<sup>10</sup> <sup>12</sup> Give us this day our daily bread. And forgive us our debts as we forgive <sup>13</sup> our debtors. And lead us not into temptation, but deliver us from evil. For *thine* is the kingdom, and the power, and the glory, forever. Amen.

<sup>14</sup> For, if ye forgive men their trespasses, your heavenly Father will also for- <sup>15</sup> give you: but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for <sup>17</sup> they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint <sup>18</sup> thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth <sup>20</sup> corrupt, and where thieves break through and steal: but lay up for your- selves treasures in heaven, where neither moth nor rust doth corrupt, and <sup>21</sup> where thieves do not break through nor steal. For where your treasure is, <sup>22</sup> there will your heart be also. The light of the body is the eye. If therefore <sup>23</sup> *thine* eye be single, thy whole body shall be full of light. But if *thine* eye be evil, thy whole body shall be full of darkness. If therefore the light that <sup>24</sup> is in thee be darkness, how great *is* that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not

<sup>a</sup> 36. OMIT therefore.

<sup>b</sup> 48. Ye therefore shall be.



## MATTHEW 6.

<sup>26</sup> the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your <sup>27</sup> heavenly Father feedeth them. Are ye not much better than they? Which <sup>28</sup> of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they <sup>29</sup> toil not, neither do they spin; and yet I say unto you, That even Solomon in <sup>30</sup> all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, <sup>31</sup> shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal <sup>32</sup> shall we be clothed? (for after all these things do the Gentiles seek); for your <sup>33</sup> heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be <sup>34</sup> added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

## LUKE.

## MATTHEW 7.

<sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: <sup>a</sup> forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall <sup>40</sup> into the ditch? The disciple is not above his master: but every one <sup>c</sup> that is perfect, shall be as his master. <sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>d</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.—

before swine, lest they trample them under their feet, and turn again and <sup>7</sup> rend you. Ask, and it shall be given you; seek, and ye shall find; knock, <sup>8</sup> and it shall be opened unto you: for every one that asketh, receiveth; and he <sup>9</sup> that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> Or if he ask fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that

<sup>a</sup> 37. Release and ye shall be released.<sup>c</sup> 40. When he is perfected.<sup>b</sup> 2. OMIT again.<sup>d</sup> 42. Or.

## MATTHEW 7.

men should do to you, do ye even so to them: for this is the law and the prophets.

- <sup>13</sup> Enter ye in at the <sup>a</sup>strait gate; for wide *is* the gate, and broad *is* the way,  
<sup>14</sup> that leadeth to destruction, and many there be which go in thereat: because  
<sup>a</sup>strait *is* the gate, and <sup>b</sup>narrow *is* the way, which leadeth unto life, and few  
 there be that find it.

## LUKE.

- <sup>44</sup> For every tree is known by his  
 own fruit: for of thorns men do not  
 gather figs, nor of a bramble-bush  
<sup>43</sup> gather they grapes.—For a good tree  
 bringeth not forth corrupt fruit;  
 neither doth a corrupt tree bring  
<sup>45</sup> forth good fruit.—A good man out of  
 the good treasure of his heart, bring-  
 eth forth that which is good; and an  
 evil man out of the evil treasure <sup>c</sup>of  
 his heart, bringeth forth that which  
 is evil: for of the abundance of the  
 heart his mouth speaketh.

- <sup>46</sup> And why call ye me Lord, Lord,  
 and do not the things which I say?  
<sup>47</sup> Whosoever cometh to me, and hear-  
 eth my sayings, and doeth them, I  
 will shew you to whom he is like.  
<sup>48</sup> He is like a man which built an  
 house, and digged deep, and laid the  
 foundation on <sup>e</sup>a rock: and when  
 the flood arose, the stream <sup>f</sup>beat vehe-  
 mently upon that house but could  
 not shake it: for <sup>g</sup>it was founded  
<sup>49</sup> upon a rock. But he that heareth  
 and doeth not, is like a man that  
 without a foundation built an house  
 upon the earth, against which the  
 stream did <sup>f</sup>beat vehemently, and  
 immediately it <sup>h</sup>fell, and the ruin of  
 that house was great.

- <sup>15</sup> Beware of false prophets, which  
 come to you in sheep's clothing, but  
 inwardly they are ravening wolves.  
<sup>16</sup> Ye shall know them by their fruits:  
 Do men gather grapes of thorns, or  
<sup>17</sup> figs of thistles? Even so every good  
 tree bringeth forth good fruit; but a  
 corrupt tree bringeth forth evil fruit.  
<sup>18</sup> A good tree cannot bring forth evil  
 fruit, neither *can* a corrupt tree bring  
<sup>19</sup> forth good fruit. Every tree that  
 bringeth not forth good fruit is hewn  
<sup>20</sup> down, and cast into the fire. Where-  
 fore, by their fruits ye shall know  
 them.

- <sup>21</sup> Not every one that saith unto me,  
 Lord, Lord, shall enter into the king-  
 dom of heaven; but he that doeth  
 the will of my Father which is in  
<sup>22</sup> heaven. Many will say to me in that  
 day, Lord, Lord, have we not prophe-  
 sied in thy name? and in thy name  
 have cast out devils? And in thy  
 name done many wonderful works?  
<sup>23</sup> And then will I profess unto them,  
 I never knew you: depart from me,  
 ye that work iniquity.

- <sup>24</sup> Therefore, whosoever heareth these  
 sayings of mine, and doeth them, <sup>d</sup>I  
 will liken him unto a wise man,  
 which built his house upon <sup>e</sup>a rock;  
<sup>25</sup> and the rain descended, and the floods  
 came, and the winds blew, and beat  
 upon that house; and it fell not: for  
<sup>26</sup> it was founded upon a rock. And every  
 one that heareth these sayings of  
 mine, and doeth them not, shall be  
 likened unto a foolish man, which  
<sup>27</sup> built his house upon the sand: and  
 the rain descended, and the floods  
 came, and the winds blew, and beat  
 upon that house; and it fell: and  
 great was the fall of it.

<sup>a</sup> 13, 14. Narrow. <sup>b</sup> 14. Straitened.  
<sup>d</sup> 24. Shall be likened. <sup>e</sup> 48, 24. The.  
<sup>g</sup> 48. It had been well builded, or text.

<sup>c</sup> 45. OMIT of his heart.  
<sup>f</sup> 48, 49. Brake; OMIT vehemently.  
<sup>h</sup> 49. Fell in.

## § 52. JESUS HEALS A CENTURION'S SERVANT.

Capernaum. A. D. 28.

MATT. 8 : 5-13.

LUKE 7 : 1-10.

- (1) *Jesus enters Capernaum, Matt. 5; Luke 1.* (2) *A centurion entreats him to heal his servant, Matt. 6.* (3) *The Jewish elders intercede in his behalf, Luke 2-5.* (4) *Jesus goes with them, Matt. 7; Luke 6.* (5) *The centurion's humility and faith, Matt. 8, 9; Luke 6-8.* (6) *Jesus' admiration, Matt. 10; Luke 9.* (7) *Many of the less privileged saved, while many of the highly favored will be lost, Matt. 11, 12.* (8) *The centurion's request granted; the servant found healed, Matt. 13; Luke 10.*

MATTHEW.

LUKE.

<sup>5</sup> And when Jesus was entered into Capernaum, there came unto him a <sup>6</sup> centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

<sup>7</sup> And Jesus saith unto him, I will <sup>8</sup> come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but <sup>c</sup> speak the word only, and my servant shall be healed.

<sup>9</sup> For I <sup>a</sup> am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he

<sup>10</sup> doeth *it*. When Jesus heard *it*, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel! And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

<sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

<sup>1</sup> Now, when he had ended all his sayings in the audience of the people, <sup>2</sup> he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready <sup>3</sup> to die. And when he heard of Jesus, he sent unto him <sup>a</sup> the elders of the Jews, beseeching him that he would <sup>4</sup> come and <sup>b</sup> heal his servant. And when they came to Jesus, they besought him <sup>c</sup> instantly, saying, that he was worthy for whom he should do <sup>5</sup> this; for he loveth our nation, and <sup>d</sup> he hath built us a synagogue. <sup>6</sup> Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: <sup>7</sup> wherefore neither thought I myself worthy to come unto thee: but <sup>f</sup> say in a word, and my servant shall be <sup>8</sup> healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do <sup>9</sup> this, and he doeth *it*. When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

<sup>10</sup> And they that were sent, returning to the house, found the servant whole <sup>h</sup> that had been sick.

<sup>a</sup> 3. OMIT the. <sup>b</sup> 3. Save. <sup>c</sup> 4. Earnestly. <sup>f</sup> 7. Say the word.

<sup>e</sup> 9. I also.

<sup>d</sup> 5. He himself. <sup>e</sup> 8. Only say the word.

<sup>h</sup> 10. OMIT that had been sick.

## § 53. JESUS RAISES A WIDOW'S SON AT NAIN.

Nain, Galilee. A. D. 28.

LUKE 7 : 11-17.

- (1) *The next day Jesus goes to Nain, 11. (2) Meets the procession carrying the dead body of an only son of a widow, 12. (3) Having compassion on her, Jesus raises her son to life, 13-15. (4) Fear comes upon all; they glorify God, 16. (5) The report spreads through all Judea, 17.*

LUKE.

- <sup>11</sup> And it came to pass <sup>a</sup> the day after, that he went into a city called Nain :  
<sup>12</sup> and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the  
<sup>13</sup> city was with her. And when the Lord saw her, he had compassion on her,  
<sup>14</sup> and said unto her, Weep not. And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise !  
<sup>15</sup> And he that was dead sat up, and began to speak : and he delivered him to  
<sup>16</sup> his mother. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us : and, That God hath visited his people.  
<sup>17</sup> And this rumor of him went forth throughout all Judea, and throughout all the region round about.

## § 54. JOHN THE BAPTIST, IN PRISON, SENDS TWO OF HIS DISCIPLES TO JESUS.

In Galilee, vicinity of Nain. A. D. 28.

MATT. 11 : 2-19.

LUKE 7 : 18-35.

- (1) *John hears of the works of Jesus, Matt. 2; Luke 18. (2) Sends to ask him, "Art thou he?" etc., Matt. 3; Luke 19, 20. (3) The same hour Jesus performs many miracles, Luke 21. (4) The reply of Jesus; the miracles performed; Blessed is he that is not offended, Matt. 4-6; Luke 22, 23. (5) The messengers depart; Jesus discourses to the multitude on John, Matt. 7; Luke 24. (6) John's character, office, and dignity, Matt. 8-11; Luke 24-28. (7) The least in the kingdom greater than he, Matt. 11; Luke 28. (8) The kingdom suffering violence, Matt. 12, 13. (9) He was Elias, Matt. 14, 15. (10) The effect of this discourse on the baptized and unbaptized by John, Luke 29, 30. (11) That generation likened to children sitting in the markets; how John's ministry and his own had been received, Matt. 16-19; Luke 31-36.*

MATTHEW.

LUKE.

- <sup>2</sup> Now when John had heard in the  
<sup>3</sup> prison the works of Christ, he sent  
<sup>3</sup> two of his disciples, and said unto him, Art thou he <sup>b</sup> that should come, or do we look for another?  
<sup>18</sup> And the disciples of John showed  
<sup>19</sup> him of all these things. And John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he <sup>b</sup> that should come? or look we for another?  
<sup>20</sup> When the men were come unto him, they said, John <sup>c</sup> Baptist hath sent us unto thee, saying, Art thou he that should come? or look  
<sup>21</sup> we for another? And in that same hour he cured many of *their* infirmi-

<sup>a</sup> 11. Soon afterwards, or text.<sup>b</sup> 3, 19. That cometh.<sup>c</sup> 20. The Baptist.

## MATTHEW 11.

- <sup>4</sup> Jesus answered and said unto them, <sup>a</sup>Go and show John again those things which ye do hear and see: <sup>5</sup>The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is <sup>6</sup>he whosoever <sup>c</sup>shall not be offended <sup>7</sup>in me. And as they <sup>b</sup>departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken <sup>8</sup>with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' <sup>9</sup>houses. But <sup>d</sup>what went ye out for to see? A prophet? yea, I say unto <sup>10</sup>you, and more than a prophet. For this is *he* of whom it is written,

Behold, I send my messenger before thy  
face,  
Which shall prepare thy way before thee.

- <sup>11</sup> Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is <sup>12</sup>greater than he. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, <sup>13</sup>and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is <sup>e</sup>Elias which was for <sup>15</sup>to come. He that hath ears to hear, let him hear. <sup>16</sup>But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling <sup>17</sup>unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto <sup>18</sup>you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil.

## LUKE 7.

- ties, and plagues, and of evil spirits; and unto many *that were* blind <sup>22</sup>he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is <sup>23</sup>preached. And blessed is *he* whosoever <sup>c</sup>shall not be offended in me. <sup>24</sup>And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the <sup>25</sup>wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in <sup>26</sup>kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a <sup>27</sup>prophet. This is *he*, of whom it is written,

Behold, I send my messenger before thy  
face,  
Which shall prepare thy way before thee.

- <sup>28</sup> For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. <sup>29</sup>(And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of <sup>30</sup>John. But the Pharisees and lawyers rejected the counsel of God, against themselves, being not baptized of him.) <sup>31</sup><sup>f</sup>And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they <sup>32</sup>like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to <sup>33</sup>you, and ye have not wept. For

<sup>a</sup> 4. Go your way and tell John the things.

<sup>c</sup> 6, 23. Shall find none occasion of stumbling in me.

<sup>d</sup> 9. Wherefore went ye out? to see a prophet?

<sup>f</sup> 31. OMIT and the Lord said.

<sup>b</sup> 7. Went their way.

<sup>e</sup> 14. Elijah.

## MATTHEW 11.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But Wisdom is justified <sup>a</sup> of her children.

## LUKE 7.

John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But Wisdom is justified of all her children.

§ 55. DENOUNCES THE UNBELIEVING CITIES; EXTOLS HIS FATHER'S SOVEREIGN WISDOM; INVITES THOSE UNDER SPIRITUAL BONDAGE TO REST.

Nain. A. D. 28.

MATT. 11 : 20-30.

(1) *Upbraids Chorazin, Bethsaida, and Capernaum on account of impenitence, 20-24.* (2) *Thanks the Father for revealing spiritual knowledge to babes, 25, 26.* (3) *The Father revealed only through the Son, 27.* (4) *The spiritually oppressed and burdened invited, 28-30.*

## MATTHEW.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were <sup>21</sup> done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day <sup>23</sup> of judgment, than for you. And thou, Capernaum, <sup>b</sup> which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this <sup>24</sup> day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed <sup>27</sup> good in thy sight! All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, <sup>28</sup> save the Son, and *he* to whomsoever the Son <sup>c</sup> will reveal *him*. Come unto <sup>29</sup> me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and <sup>30</sup> ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

§ 56. WHILE DINING WITH A PHARISEE, JESUS IS ANOINTED BY A PENITENT WOMAN.

Probably in the vicinity of Nain. A. D. 28.

LUKE 7 : 36-50.

(1) *Jesus eats with a Pharisee, 36.* (2) *A woman, a sinner in the city, anoints the feet of Jesus, 37, 38.* (3) *The Pharisee thinks Jesus no prophet,*

<sup>a</sup> 19. By her works.

<sup>b</sup> 23. Shalt thou be exalted unto heaven? Thou shalt go down to Hades.

<sup>c</sup> 27. Willeth to.

being ignorant of the character of the woman, 39. (4) *Jesus, by the parable of the two debtors, shows that he that hath the most forgiven, loves the most*, 40, 43. (5) *Showing his knowledge of both the woman and the Pharisee, he applies the principle to both of them*, 44-47. (6) *Jesus having pronounced her sins forgiven, surprises those with him at table*, 48, 49. (7) *The woman commanded to go in peace*, 50.

## LUKE.

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And <sup>37</sup> he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat <sup>38</sup> in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind *him* weeping, and began to <sup>a</sup> wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

<sup>39</sup> Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have <sup>b</sup> known who and <sup>40</sup> what manner of woman *this is* that toucheth him: for she is a sinner. And *Jesus* answering, said unto him, Simon, I have somewhat to say unto thee. <sup>41</sup> And he saith, Master, say on. There was a certain creditor, which had two <sup>42</sup> debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay he <sup>c</sup> frankly forgave them both. Tell me, therefore, <sup>43</sup> which of them will love him most? Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged. <sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath <sup>d</sup> washed my feet with tears, and wiped *them* with the hairs of her head. <sup>45</sup> Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this <sup>47</sup> woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom <sup>48</sup> little is forgiven, the same loveth little. And he said unto her, Thy sins are <sup>49</sup> forgiven. And they that sat at meat with him, began to say <sup>e</sup> within themselves, Who is this that <sup>f</sup> forgiveth sins also? And he said to the woman, Thy faith hath saved thee: go in peace.

## § 57. JESUS, WITH THE TWELVE, MAKES A SECOND CIRCUIT IN GALILEE.

A. D. 28.

## LUKE 8: 1-3.

(1) *Jesus preaches in the cities and villages*, 1. (2) *The women who ministered their substance to him*, 2, 3.

## LUKE.

<sup>1</sup> And it came to pass <sup>g</sup> afterward, that he went <sup>h</sup> throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and <sup>2</sup> the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, <sup>3</sup> and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

<sup>a</sup> 38. Wet.<sup>d</sup> 44. Wetted<sup>g</sup> 1. Soon afterward.<sup>b</sup> 39. Perceived.<sup>e</sup> 49. Or among.<sup>h</sup> 1. About through cities and villages.<sup>c</sup> 42. OMIT frankly.<sup>f</sup> 50. Even forgiveth sins.

§ 58. THE BLIND AND DUMB DEMONIAK HEALED; THE SCRIBES AND PHARISEES CHARGE JESUS WITH BEING IN LEAGUE WITH SATAN; BLASPHEMY AGAINST THE HOLY SPIRIT.

Probably Capernaum. A. D. 28.

MATT. 12 : 22-37.

MARK 3 : 19-30.

Compare Luke 11 : 14-23, § 107.

- (1) *Jesus enters a house, but cannot eat bread, because of the multitude, Mark 19, 20. (2) His relatives seek to restrain him, Mark 21. (3) A blind and dumb demoniac brought to him, and healed, Matt. 22. (4) The people amazed, Matt. 23. (5) The Scribes and Pharisees ascribe his power to Beelzebub, Matt. 24; Mark 22. (6) Jesus, knowing their malicious charge, shows the absurdity of Satan casting out Satan, Matt. 25, 26; Mark 23-26. (7) By whom did the disciples of the Pharisees profess to cast them out? Matt. 27. (8) The kingdom of God come to them, Matt. 28. (9) The strong man bound, and his goods spoiled, Matt. 29; Mark 27. (10) If not for Christ, against him, Matt. 30. (11) All other blasphemy may be forgiven, Matt. 31; Mark 28. (12) The blasphemy against the Holy Spirit cannot be forgiven, Matt. 31, 32; Mark 29. (13) Occasion of this discourse hinted, Mark 30. (14) Make profession and practice agree, Matt. 33. (15) The impossibility of their speaking good things, Matt. 34, 35. (16) Judged by our words at last, 36, 37.*

MATTHEW.

MARK.

<sup>22</sup> Then was brought unto him one possessed with a <sup>b</sup> devil, blind and dumb; and he healed him, insomuch that the <sup>c</sup> blind and dumb both spake and saw. And all the people were amazed, and said, Is <sup>d</sup> not this the son of David? But when the Pharisees heard *it*, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup> And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how shall <sup>27</sup> then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom <sup>29</sup> of God is come <sup>e</sup> unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me, is against

<sup>19 20</sup> And <sup>a</sup> they went into a house: and the multitude cometh together again, so that they could not so much as eat <sup>21</sup> bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them *unto him*, and said unto them in parables, How can Satan cast <sup>24</sup> out Satan? And if a kingdom be divided against itself, that kingdom <sup>25</sup> can not stand. And if a house be divided against itself, that house can <sup>26</sup> not stand. And if Satan rise up against himself, and be divided, he can not stand, but hath an end.

<sup>27</sup> No man can enter into <sup>2</sup> strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

<sup>a</sup> 19. He cometh. <sup>b</sup> 22. Demon. <sup>c</sup> 22. Dumb man. <sup>d</sup> 23. Omit not. <sup>e</sup> 23. Upon.



## MATTHEW 12.

## MARK 2.

me; and he that gathereth not with  
<sup>31</sup> me, scattereth abroad. Wherefore I  
 say unto you, All manner of sin and  
 blasphemy shall be forgiven unto  
 mer: but the blasphemy *against* the  
*Holy Ghost* shall not be forgiven  
<sup>32</sup> unto men. And whosoever speaketh  
 a word against the Son of man, it  
 shall be forgiven him: but whosoever  
 speaketh against the Holy Ghost, it  
 shall not be forgiven him, neither in  
 this world, neither in the *world* to  
 come.

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree cor-  
<sup>34</sup> rupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation  
 of vipers! how can ye, being evil, speak good things? for out of the abur-  
<sup>35</sup> dance of the heart the mouth speaketh. A good man, out of the good treasure  
 of the heart, bringeth forth good things: and an evil man, out of the evil  
<sup>36</sup> treasure, bringeth forth evil things. But I say unto you, That every idle  
 word that men shall speak, they shall give account thereof in the day of  
<sup>37</sup> judgment. For by thy words thou shalt be justified, and by thy words thou  
 shalt be condemned.

<sup>28</sup> Verily, I say unto you, All sins  
 shall be forgiven unto the sons of  
 men, and blasphemies wherewith so-  
<sup>29</sup> ever they shall blaspheme: but he  
 that shall blaspheme against the  
 Holy Ghost hath never forgiveness,  
 but is <sup>a</sup> in danger of eternal damna-  
<sup>30</sup> tion: because they said, He hath an  
 unclean spirit.

§ 59. THE SCRIBES AND PHARISEES DEMAND A SIGN: THE DISCOURSE OF  
 JESUS THEREON.

Probably Capernaum. A. D. 28.

MATT. 12 : 38-45.

Compare Luke 11 : 24-36, § 107.

- (1) *A sign requested*, 38. (2) *Only the sign of Jonah to be given*, 39, 40.  
 (3) *Men of Nineveh and a queen of the south will condemn that genera-  
 tion in the judgment*, 41, 42. (4) *Their terrible spiritual relapse and fear-  
 ful ruin*, 43-45.

## MATTHEW.

<sup>38</sup> Then certain of the scribes and of the Pharisees answered, saying, <sup>b</sup> Master,  
<sup>39</sup> we would see a sign from thee. But he answered and said unto them, An evil  
 and adulterous generation seeketh after a sign, and there shall no sign be  
<sup>40</sup> given to it, but the sign of the prophet Jonas. For as Jonas was three days  
 and three nights in the whale's belly; so shall the Son of man be three days  
<sup>41</sup> and three nights in the heart of the earth. The men of Nineveh shall rise  
 in judgment with this generation, and shall condemn it: because they re-  
 pent at the preaching of Jonas; and behold, a greater than Jonas *is* here.  
<sup>42</sup> The queen of the south shall rise up in the judgment with this generation,  
 and shall condemn it: for she came from the uttermost parts of the earth to  
 hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.  
<sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry  
<sup>44</sup> places, seeking rest, and findeth none. Then he saith, I will return into my  
 house from whence I came out: and when he is come he findeth *it* empty,  
<sup>45</sup> swept, and garnished. Then goeth he, and taketh with himself seven other  
 spirits more <sup>c</sup> wicked than himself, and they enter in and dwell there: and the  
 last *state* of that man <sup>d</sup> is worse than the first. Even so shall it be also unto  
 this <sup>e</sup> wicked generation.

<sup>a</sup> 29. Is guilty of an eternal sin.  
<sup>c</sup> 45. More evil than itself.

<sup>b</sup> 38. Or Teacher.  
<sup>d</sup> 45. Becometh.

<sup>e</sup> 45. Evil.

## § 60. CHRIST'S MOTHER AND BRETHREN.

Probably Capernaum. A. D. 28.

MATT. 12 : 46-50.

MARK 3 : 31-35.

LUKE 8 : 19-21.

- (1) *The mother and brethren of Jesus desire to speak with him, Matt. 46, 47; Mark 3<sup>1</sup>, 32; Luke 19, 20. (2) Asks, Who is my mother? etc., Matt. 48; Mark 33. (3) His true disciples his nearest and dearest relatives, Matt. 49, 50; Mark 34, 35; Luke 21.*

MATTHEW.

MARK.

LUKE.

<sup>46</sup> While he yet talked to the people, behold, *his* mother and his brethren stood without, <sup>c</sup>desiring to speak with <sup>47</sup>him. <sup>d</sup>Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with <sup>48</sup>thee. But he answered and said unto him that told him, Who is my mother? and who are <sup>49</sup>my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! <sup>50</sup>For whosoever shall do the will of my Father which is in heaven, <sup>e</sup>the same is my brother, and sister, and mother.

<sup>31</sup> There came <sup>a</sup>then his <sup>b</sup>brethren and his mother, and standing without, sent unto him, <sup>32</sup>calling him. And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee. <sup>33</sup>And he answered them, saying, Who is my mother, <sup>c</sup>or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! <sup>35</sup>For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

<sup>19</sup> <sup>a</sup>Then came to him *his* mother and his brethren, and could not come at him for the <sup>20</sup>press. And it was told him <sup>c</sup>by certain, which said, Thy mother and thy brethren stand without, desiring to see <sup>21</sup>thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God and do it.

## § 61. JESUS TEACHES BY THE SEA-SIDE; PARABLE OF THE SOWER.

Sea of Galilee, probably near Capernaum.

MATT. 13 : 1-23.

MARK 4 : 1-25.

LUKE 8 : 4-18.

- (1) *Jesus from a ship teaches in parables, Matt. 1-3; Mark 1, 2. (2) The sower, Matt. 3, 4; Mark 3; Luke 4, 5. (3) Seed by the way-side, on stony places, among thorns, and on good ground, Matt. 4-8; Mark 3-8; Luke 5-8. (4) The disciples ask why Jesus taught in parables, Matt. 10; Mark 10; Luke 9. (5) The disciples and the multitude contrasted, Matt. 11; Mark 11; Luke 10. (6) The people given over to blindness, Matt. 12, 13; Luke 10. (7) In them Isa. 6 : 9, 10 fulfilled, Matt. 14, 15; Mark 12. (8) The disciples happy in seeing, hearing, and understanding, Matt. 16, 17. (9) The parable of the sower explained, Matt. 18-23; Mark 14-20; Luke 11-13. (10) His teaching to be proclaimed, Mark 21, 22; Luke 15, 16. (11) They were to attend earnestly to his teaching, and according to their attention would be their attainment, Mark 23-25; Luke 18.*

<sup>a</sup> 31, 19. And there came.<sup>b</sup> 31 Mother and his brethren.<sup>c</sup> 46. Seeking.<sup>d</sup> 47. Some ancient authorities omit ver. 47.<sup>e</sup> 20. OMIT by certain, which said.<sup>f</sup> 33. And.<sup>g</sup> 50. He is.

## MATTHEW.

<sup>1</sup> The same day went Jesus out of the house, and sat by the sea-side.  
<sup>2</sup> And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying;

Behold,<sup>a</sup> a sower went forth to sow. And when he sowed, some seeds fell by the way-side; and the<sup>c</sup> fowls came and devoured them up.

<sup>5</sup> Some fell upon <sup>d</sup> stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth;  
<sup>6</sup> and when the sun was up, they were scorched; and because they had no root, they withered

<sup>7</sup> away. And some fell among thorns; and the thorns sprung up and

<sup>8</sup> choked them. But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

<sup>9</sup> Who hath ears<sup>f</sup> to hear, let him hear!

<sup>10</sup> And the disciples came, and said unto him, Why speakest thou unto them in

<sup>11</sup> parables? He answered and said unto them,

Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him

## MARK.

<sup>1</sup> And he began again to teach by the sea-side: and there was gathered unto him a <sup>a</sup> great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the

<sup>2</sup> land. And he taught them many things by parables, and said unto them in his doctrine,

<sup>3</sup> Hearken: Behold, <sup>b</sup> there went out a sower

<sup>4</sup> to sow. And it came to pass as he sowed, some fell by the way-side, and the <sup>c</sup> fowls of the air came and devoured

<sup>5</sup> it up. And some fell on <sup>d</sup> stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

<sup>6</sup> but when the sun was up, it was scorched; and because it had no root it withered away.

<sup>7</sup> And some fell among thorns, and the thorns grew up, and choked it, and it yielded no

<sup>8</sup> fruit. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some a

<sup>9</sup> hundred. And he said unto them, He that hath ears to hear, let him hear!

<sup>10</sup> And when he was alone, they that were about him, with the twelve, asked of him the parable.

## LUKE.

<sup>4</sup> And when much people were gathered together, and were come to him out of every city, he spake by a

<sup>5</sup> parable: <sup>b</sup> A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the <sup>c</sup> fowls of the air devoured it.

<sup>6</sup> And some fell upon a <sup>c</sup> rock; and as soon as it was sprung up, it withered away, because

<sup>7</sup> it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked

<sup>8</sup> it. And other fell on good ground, and sprang up, and bare fruit a hundred-fold.

And when he had said these things, he cried, He that hath ears to hear, let him hear!

<sup>9</sup> And his disciples asked him, saying, What might this parable be?

<sup>a</sup> 1. Very great.

<sup>d</sup> 5, 5. The rocky.

<sup>b</sup> 3, 3, 5. The sower went forth.

<sup>c</sup> 6. The rock.

<sup>c</sup> 4, 4, 5. Birds.

<sup>f</sup> 9. Omit to hear.

## MATTHEW 13.

## MARK 4.

## LUKE 8.

shall be taken away  
even that he hath.

- <sup>13</sup> Therefore speak I to  
them in parables: be-  
cause they seeing, see  
not: and hearing, they  
hear not; neither do  
<sup>14</sup> they understand. And  
in them is fulfilled the  
prophecy of Esaias,  
which saith,

<sup>11</sup> And he said unto them,  
Unto you <sup>a</sup> it is given to  
know the mystery of  
the kingdom of God:  
but unto them that are  
without, all *these* things  
are done in parables:

<sup>10</sup> And he said, Unto you  
it is given to know the  
mysteries of the king-  
dom of God: but to  
<sup>b</sup> others in parables;  
that seeing, they might  
not see, and hearing  
they might not under-  
stand.

## MATTHEW.

## MARK.

By hearing ye shall hear, and shall not  
understand;  
And seeing ye shall see, and shall not per-  
ceive:

- <sup>15</sup> For this people's heart is waxed gross,  
And *their* ears are dull of hearing,  
And *their* eyes they have closed;  
Lest at any time they should see with  
*their* eyes,  
And hear with *their* ears,  
And should understand with *their* heart,  
And should <sup>d</sup> be converted, and I should  
heal them.

<sup>12</sup> That seeing they may see, and not per-  
ceive;  
And hearing they may hear, and not un-  
derstand:  
Lest at any time they should <sup>e</sup> be con-  
verted,  
And *their* sins should be forgiven them.

- <sup>16</sup> <sup>17</sup> But blessed *are* your eyes, for they see; and your ears, for they hear. For,  
verily, I say unto you, That many prophets and righteous *men* have desired  
to see *those things* which ye see, and have not seen *them*; and to hear *those*  
*things* which ye hear, and have not heard *them*.

## MATTHEW.

## MARK.

## LUKE.

- <sup>18</sup> Hear ye therefore the  
parable of the sower.

<sup>19</sup> When any one heareth  
the word of the king-  
dom, and understand-  
eth *it* not, then cometh  
the <sup>e</sup> wicked *One*, and  
catcheth away that  
which was sown in his  
heart. This is he which  
received seed by the  
way-side. <sup>20</sup> But he that  
received the seed into  
<sup>g</sup> stony places, the same  
is he that heareth the  
word, and anon with  
<sup>21</sup> joy receiveth it; yet  
hath he not root in  
himself, but dureth for  
a while: for when tribu-  
lation or persecution  
ariseth because of the

<sup>13</sup> And he said unto  
them, Know ye not  
this parable? and how  
then will ye know all  
<sup>14</sup> parables? The sower  
<sup>15</sup> soweth the word. And  
these are they by the  
way-side, where the  
word is sown; but  
when they have heard,  
Satan cometh imme-  
diately, and taketh  
away the word that was  
sown <sup>f</sup> in their hearts.  
<sup>16</sup> And these are they  
likewise which are  
sown on <sup>g</sup> stony ground;  
who, when they have  
heard the word, imme-  
diately receive it with  
<sup>17</sup> gladness; and have no  
root in themselves, and

<sup>11</sup> Now the parable is  
this: The seed is the  
<sup>12</sup> word of God: those by  
the way-side, are they  
that hear; then cometh  
the Devil, and taketh  
away the word out of  
their hearts, lest they  
should believe and be  
<sup>13</sup> saved. They on the  
rock *are they*, which,  
when they hear, receive  
the word with joy; and  
these have no root,  
which for a while be-  
lieve, and in time of  
temptation fall away.  
<sup>14</sup> And that which fell  
among thorns, are they  
which, when they have  
heard, go forth, and are  
choked with cares, and

<sup>a</sup> 11. Unto you is given the mystery.

<sup>c</sup> 12. Turn again and it should.

<sup>f</sup> 15. In them.

<sup>d</sup> 15. Turn again.

<sup>g</sup> 20, 16. Rocky places.

<sup>b</sup> 10. The rest.

<sup>e</sup> 19. Evil.

## MATTHEW 13.

word, <sup>a</sup> by and by he is  
<sup>22</sup> offended. He also that  
 received seed among  
 the thorns, is he that  
 heareth the word; and  
 the care of this world,  
 and the deceitfulness  
 of riches, choke the  
 word, and he becometh  
<sup>23</sup> unfruitful. But he  
 that received seed into  
 the good ground, is he  
 that heareth the word  
 and understandeth *it*;  
 which also beareth  
 fruit, and bringeth  
 forth, some a hundred-  
 fold, some sixty, some  
 thirty.

## MARK 4.

so endure but for a  
 time: afterward, when  
 affliction or persecution  
 ariseth for the word's  
 sake, <sup>a</sup> immediately they  
<sup>18</sup> are offended. And these  
 are they which are  
 sown among thorns;  
 such as hear the word,  
<sup>19</sup> and the cares of this  
 world, and the deceit-  
 fulness of riches, and  
 the lusts of other  
 things, entering in,  
 choke the word, and  
 it becometh unfruitful.  
<sup>20</sup> And these are they  
 which are sown on good  
 ground; such as hear  
 the word, and receive  
*it*, and bring forth  
 fruit, some thirty-fold,  
 some sixty, and some a  
 hundred.

## LUKE 8.

riches, and pleasures of  
*this* life, and bring no  
<sup>15</sup> fruit to perfection. But  
 that on the good ground  
 are they, which in an  
 honest and good heart,  
 having heard the word,  
 keep *it*, and bring forth  
 fruit with patience.

## MARK.

## LUKE.

<sup>21</sup> And he said unto them, Is a <sup>b</sup> can-  
 dle brought to be put under a bushel,  
 or under a bed? and not to be set on  
<sup>22</sup> a <sup>b</sup> candlestick? For there is noth-  
 ing hid, which shall not be mani-  
 fested; neither was any thing kept  
 secret, but that it should come abroad.  
<sup>23</sup> If any man have ears to hear, let him  
 hear!  
<sup>24</sup> And he said unto them, Take  
 heed what ye hear. With what meas-  
 ure ye mete, it shall be measured to  
 you: and unto you that hear, shall  
<sup>25</sup> more be given. For he that hath, to  
 him shall be given: and he that hath  
 not, from him shall be taken even  
 that which he hath.

<sup>16</sup> No man, when he hath lighted a  
<sup>b</sup> candle, covereth it with a vessel, or  
 putteth *it* under a bed; but setteth *it*  
 on a <sup>b</sup> candlestick, that they which  
<sup>17</sup> enter in may see the light. For  
 nothing is secret, that shall not be  
 made manifest; neither *any thing*  
 hid, that shall not be known, and  
 come abroad.  
<sup>18</sup> Take heed therefore how ye hear:  
 for whosoever hath, to him shall be  
 given, and whosoever hath not, from  
 him shall be taken even that which  
 he <sup>c</sup> seemeth to have.

§ 62. OTHER PARABLES SPOKEN TO THE MULTITUDE; OF THE TARES; THE  
 SEED GROWING SECRETLY; THE GRAIN OF MUSTARD; OF LEAVEN.

Sea of Galilee, probably near Capernaum. A. D. 28.

MATT. 13 : 24-35.

MARK 4 : 26-34.

(1) *Good seed sowed in a field*, Matt. 24. (2) *An enemy sowed tares*, Matt.  
 25. (3) *The fact discovered*, Matt. 26, 27. (4) *Both to grow together*  
*until the harvest*, Matt. 28, 29. (5) *Then the wheat garnered; the tares*  
*burned*, Matt. 30. (6) *The seed growing secretly*, Mark 26, 27. (7) *The*

<sup>a</sup> 21, 17. Straightway . . . (Matt.) stumbleth; (Mark) stumble.

<sup>b</sup> 21, 16. Lamp . . . stand.

<sup>c</sup> 18. Thinketh he hath.

*gradual development, Mark 28. (8) The grain reaped at time of harvest, Mark 29. (9) The grain of mustard, Matt. 31, 32; Mark 30, 31. (10) The leaven in three measures of meal, Matt. 33. (11) The prediction of Psa. 78 : 2 fulfilled, Matt. 34, 35; Mark 33, 34.*

## MATTHEW.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is  
<sup>25</sup> likened unto a man which sowed good seed in his field : but while men slept,  
<sup>26</sup> his enemy came and sowed <sup>a</sup>tares among the wheat, and went his way. But  
when the blade was sprung up, and brought forth fruit, then appeared the  
<sup>27</sup> tares also. So the servants of the householder came and said unto him, Sir,  
<sup>28</sup> didst not thou sow good seed in thy field ? from whence then hath it tares ? He  
said unto them, An enemy hath done this. The servants said unto him, Wilt  
<sup>29</sup> thou then that we go and gather them up ? But he said, Nay ; Lest while ye  
<sup>30</sup> gather up the tares, ye root up also the wheat with them. Let both grow to-  
gether until the harvest : and in the time of harvest I will say to the reapers,  
Gather ye together first the tares, and bind them in bundles to burn them :  
but gather the wheat into my barn.

## MARK.

<sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed into  
<sup>27</sup> the ground ; and should sleep, and rise night and day, and the seed should  
<sup>28</sup> spring and grow up, he knoweth not how. For the earth bringeth forth fruit  
of herself ; first the blade, then the ear, after that the full corn in the ear.  
<sup>29</sup> But when the fruit <sup>b</sup>is brought forth, immediately he putteth in the sickle,  
because the harvest is come.

## MATTHEW.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven  
is like to a grain of mustard-seed, which a man took, and sowed in his  
<sup>32</sup> field : which indeed is the <sup>d</sup>least of all seeds : but when it is grown, it is  
the greatest among herbs, and becometh a tree, so that the <sup>e</sup>birds of the air  
come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them : The kingdom of heaven is  
like unto leaven, which a woman took, and hid in three measures of  
meal, till the whole was leavened.

<sup>34</sup> All these things spake Jesus unto the multitude in parables ; and with-  
out a parable spake he not unto them ; that it might be fulfilled  
<sup>35</sup> which was spoken by the prophet, saying,

I will open my mouth in parables ;  
I will utter things which have been kept  
secret  
From the foundation of the world.

## MARK.

<sup>30</sup> And he said, <sup>c</sup>Whereunto shall we liken the kingdom of God ? or <sup>c</sup>with  
what comparison shall we compare  
<sup>31</sup> it ? *It is* like a grain of mustard-  
seed, which, when it is sown in the  
<sup>32</sup> earth, is less than all the seeds that be  
in the earth ; but when it is sown, it  
groweth up, and becometh greater  
than all herbs, and shooteth out  
great branches ; so that the <sup>e</sup>fowls of  
the air may lodge under the shadow  
of it.

<sup>33</sup> And with many such parables spake  
he the word unto them, as they were  
<sup>34</sup> able to hear *it*. But without a para-  
ble spake he not unto them : and  
when they were alone, he expounded  
all things to his disciples.

<sup>a</sup> 25. Or darnel.

<sup>c</sup> 30, How . . . , or in what parable shall we set it forth.

<sup>d</sup> 32. Less than all.

<sup>b</sup> 29. Is ripe, or alloweth.

<sup>e</sup> 32, 32. Birds of the heaven.

§ 63. JESUS EXPLAINS THE PARABLE OF THE TARES TO HIS DISCIPLES;  
AND SPEAKS OTHER PARABLES TO THEM.

Probably Capernaum. A. D. 28.

MATT. 13 : 36-53.

- (1) *The multitude dismissed; the disciples in the house request an explanation of the parable of the tares*, 36. (2) *Who the sower*, 37. *What the field, the good seed, and the tares*, 38. (3) *Who the enemy*, 39. (4) *What the harvest, and who the reapers*, 39. (5) *What the burning of the tares represents*, 40-42. (6) *The glorious condition of the righteous*, 43. (7) *Of a treasure hid in a field*, 44. (8) *Of a merchant seeking goodly pearls*, 45, 46. (9) *A net gathering of every kind; the good put into vessels, the bad cast away*, 47, 48. (10) *The separation at the end of the world*, 49, 50. (11) *The disciples profess to understand*, 51. (12) *The well-instructed scribe*, 52.

MATTHEW.

- <sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, <sup>a</sup> Declare unto us the parable of the tares of the field. He answered and said unto them,
- <sup>38</sup> He that soweth the good seed is the Son of man; the field is the world; the good seed are the <sup>b</sup> children of the kingdom; but the tares are the <sup>b</sup> children of the <sup>c</sup> wicked One; the enemy that sowed them is the Devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
- <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears <sup>d</sup> to hear, let him hear.
- <sup>44</sup> Again: The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- <sup>45</sup> Again: The kingdom of heaven is like unto a merchantman seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had, and bought it.
- <sup>47</sup> Again: The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
- <sup>51</sup> <sup>e</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.*
- <sup>53</sup> And it came to pass, *that* when Jesus had finished these parables, he departed thence.

§ 64. CROSSING THE SEA OF GALILEE; THE TEMPEST STILLED.

A. D. 28.

MATT. 8 : 18, 23-27.

MARK 4 : 35-41.

LUKE 8 : 22-25.

- (1) *Jesus gives directions to cross the lake*, Matt. 18; Mark 35; Luke 22.  
(2) *Enters a boat with his disciples*, Matt. 23; Mark 36; Luke 22. (3)

<sup>a</sup> 36. Explain.

<sup>d</sup> 43. OMIT to hear.

<sup>b</sup> 38. Sons.

<sup>e</sup> 51. OMIT Jesus saith unto them.

<sup>c</sup> 38. Evil.

*A great storm of wind, Matt. 24; Mark 37; Luke 23. (4) Jesus asleep, Matt. 24; Mark 38; Luke 23. (5) The disciples awake him in distress, Matt. 25; Mark 38; Luke 24. (6) Jesus rebukes the wind and the sea, Matt. 26; Mark 39; Luke 24. (7) Reproves his disciples for want of faith, Matt. 26; Mark 40; Luke 25. (8) The wonder and exclamation of those on board, Matt. 27; Mark 41; Luke 25.*

## MATTHEW.

## MARK.

## LUKE.

<sup>18</sup> Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

<sup>23</sup> And when he was entered into a ship, his disciples followed him.

<sup>24</sup> And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

<sup>25</sup> And his disciples came to him, and awoke him, saying, Lord, save us: we

<sup>26</sup> perish. And he saith unto them, Why are ye fearful, O ye of little faith?

Then he arose, and rebuked the winds and the sea; and there was

<sup>27</sup> a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

<sup>35</sup> And the same day, when the even was come, he saith unto them, Let us <sup>b</sup> pass over unto the other side.

<sup>36</sup> And when they had sent away the multitude, they took him even as he was in the ship. And there were

<sup>37</sup> also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now <sup>c</sup> full.

<sup>38</sup> And he was in the hinder part of the ship, asleep on a <sup>d</sup> pillow: and they awake him, and say unto him, Master! carest thou not that we

<sup>39</sup> perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still! and the wind ceased, and there was a great calm.

<sup>40</sup> And he said unto them, Why are ye <sup>e</sup> so fearful? how is it that ye have

<sup>41</sup> no faith? And they feared exceedingly, and said one to another, 'What manner of man is this, that even the wind and the sea obey him!

<sup>22</sup> Now it came to pass <sup>a</sup> on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched

<sup>23</sup> forth. But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were <sup>c</sup> filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish!

Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

<sup>25</sup> And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, 'What manner of man is this! for he commandeth even the winds and water, and they obey him.

## § 65. THE TWO DEMONIACS OF GADARA—GERASA—HEALED.

Probably at Gersa, or Chersa, east coast of the Sea of Galilee. A. D. 28.

MATT. 8: 28-9: 1.

MARK 5: 1-21.

LUKE 8: 26-40.

(1) *Landing in the country of the Gadarenes, they meet two demoniacs, Matt. 28; Mark 1, 2; Luke 26, 27. (2) Their character and abode, Matt. 28; Mark 3-6; Luke 27. (3) They acknowledge Jesus to be the Son of*

<sup>a</sup> 22. On one of those days.

<sup>e</sup> 40. OMIT so.

<sup>b</sup> 35. Go.

<sup>c</sup> 25, 41. Who then is this, that.

<sup>d</sup> 23, 37. Filling.

<sup>e</sup> 38. The cushion.



God, Matt. 29; Mark 6, 7; Luke 28. (4) The demons commanded to leave them; their name, Mark 8, 9; Luke 29, 30. (5) Request not to be sent out of the country, Mark 10. (6) Nor into the deep, Luke 31. (7) But to enter the swine which were feeding on the mountain, Matt. 30, 31; Mark 11, 12; Luke 32. (8) The swine perish in the sea, Matt. 32; Mark 13; Luke 33. (9) The herdsmen flee and spread the alarm, Matt. 33; Mark 14; Luke 34. (10) The people of the city and vicinity come forth, Matt. 34; Mark 14; Luke 36. (11) Find the man clothed and sane, Mark 15, 16; Luke 35, 36. (12) Besought Jesus to depart, Matt. 34; Mark 17; Luke 37. (13) The man asks permission to follow Jesus, Mark 18; Luke 38. (14) Jesus' reply, Mark 19; Luke 39. (15) He publishes his cure in Decapolis, Mark 20; Luke 39. (16) Jesus passes over to the western side of the lake, where the people gladly receive him, Matt. 9:1; Mark 21; Luke 40.

## MATTHEW.

## MARK.

## LUKE.

<sup>28</sup> And when he was come to the other side, into the country of the <sup>a</sup>Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

<sup>1</sup> And they came over unto the other side of the sea, into the country of the <sup>b</sup>Gadarenes.  
<sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,  
<sup>3</sup> who had his dwelling among the tombs; and no man could bind him, no, not with chains:

<sup>4</sup> because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: <sup>d</sup>neither could any man tame him.

<sup>5</sup> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

<sup>6</sup> But when he saw Jesus afar off, he ran and  
<sup>7</sup> worshiped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou

<sup>29</sup> And behold, they cried out, saying, What have we to do with thee, <sup>c</sup>Jesus, thou Son of God? art thou come hither to torment us before the time?

torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we

<sup>10</sup> are many. And he besought him much that

<sup>26</sup> And they arrived at the country of the <sup>b</sup>Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils <sup>c</sup>long time, and ware no clothes, neither abode in any house, but in the tombs.

<sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

<sup>29</sup> (For <sup>e</sup>he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the Devil into <sup>30</sup> the wilderness.) And

<sup>a</sup>28. Gadarenes.

<sup>b</sup>26, 1. Gerasenes.

<sup>c</sup>27. And for a long time he had worn.

<sup>d</sup>4. And no man had strength to.

<sup>e</sup>29. OMIT Jesus.

<sup>f</sup>29. He was commanding (Am)

## MATTHEW 8.

And there was a good way off from them a herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd<sup>b</sup> of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus:

And when they saw him, they besought him that he would depart out of their<sup>c</sup> coasts.

## MARK 5.

he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine, feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea. And they that fed<sup>d</sup> the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their<sup>e</sup> coasts.

## MARK.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

## LUKE 8.

Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him, that he would not command them to go out into the<sup>a</sup> deep. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it, told them<sup>b</sup> by what means he that was possessed of the devils was healed. Then the

## LUKE.

whole multitude of the country of the<sup>c</sup> Gadarenes round about, besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again. Now, the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him

<sup>a</sup>31. Abyss.  
<sup>c</sup>36. How he.

<sup>b</sup>32. Omit of swine.  
<sup>d</sup>34, 17. Borders.

<sup>e</sup>33. Fed.  
<sup>e</sup>37. Gerasenes.

<sup>d</sup>14. Them.

## MARK 5.

<sup>20</sup> And he departed, and began to publish in Decapolis how great things Jesus had done for him. And all men did marvel.

## MATTHEW.

<sup>9:1</sup> And he entered into a ship, and passed over, and came into his own city.

## MARK.

<sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

## LUKE 8.

<sup>39</sup> away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

## LUKE.

<sup>40</sup> <sup>a</sup> And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

## § 66. MATTHEW'S FEAST.

Capernaum. A. D. 28.

## MATT. 9 : 10-13.

(1) *Matthew makes a feast, Luke 29.* (2) *Jesus and his disciples with publicans and sinners recline at table with him, Matt. 10; Mark 15; Luke 29.* (3) *Why Jesus went among publicans and sinners, Matt. 11-13; Mark 16, 17; Luke 30-32. (Hos. 6 : 6.)*

## MARK 2 : 15-17.

## LUKE 5 : 29-32.

## MATTHEW.

<sup>10</sup> And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

## MARK.

<sup>15</sup> And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

## LUKE.

<sup>29</sup> And Levi made him a great feast in his own house; and there was a great company of publicans, and of others that sat down with them.

<sup>11</sup> And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

<sup>16</sup> And when the scribes <sup>b</sup> and Pharisees saw him eat with publicans and sinners, they said unto his disciples, <sup>d</sup> How is it that he eateth and drinketh with publicans and sinners?

<sup>30</sup> But <sup>c</sup> their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

<sup>12</sup> But when Jesus heard *that*, he said unto them, They that be whole <sup>e</sup> need not a physician, but they that are sick.

<sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, <sup>g</sup> to repentance.

<sup>31</sup> And Jesus answering, said unto them, They that are whole <sup>e</sup> need not a physician; but <sup>32</sup> they that are sick. I came not to call the righteous, but sinners, to repentance.

I will have mercy and not sacrifice,

for 'I am not come to call the righteous, but sinners, <sup>g</sup> to repentance.

<sup>a</sup> 40. And as Jesus returned.

<sup>c</sup> 30. The Pharisees and their scribes.

<sup>e</sup> 12, 31. Have no need of.

<sup>f</sup> 13. I came not.

<sup>b</sup> 16. Of the.

<sup>d</sup> 16. OMIT how is it that.

<sup>g</sup> 13, 17. OMIT to repentance.

## § 67. JESUS DISCOURSES ON FASTING.

At Matthew's Feast. Capernaum. A. D. 28.

MATT. 9 : 14-17.

MARK 2 : 18-22.

LUKE 5 : 33-39.

- (1) *Why Jesus' disciples fast not, Matt. 14, 15; Mark 18, 19; Luke 33, 34.*  
 (2) *Days coming when they will fast, Matt. 15; Mark 20; Luke 35.* (3) *Illustrated by new cloth on an old garment, and new wine in old skin bottles, Matt. 16, 17; Mark 21, 22; Luke 36-38.* (4) *The old wine better, Luke 39.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>14</sup> Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup> And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
- <sup>16</sup> No man putteth a piece of <sup>c</sup>new cloth unto an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- <sup>17</sup> Neither do men put new wine into old <sup>f</sup>bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
- <sup>18</sup> And the disciples of John,<sup>a</sup> and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.
- <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in <sup>b</sup>those days.
- <sup>21</sup> No man also seweth a piece of <sup>c</sup>new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.
- <sup>22</sup> And no man putteth new wine into old <sup>f</sup>bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but the new wine must be put into new bottles.
- <sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? <sup>34</sup> And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- <sup>35</sup> And he spake also a parable unto them: No man <sup>d</sup>putteth a piece of a new garment upon an old: <sup>e</sup>if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.
- <sup>36</sup> And no man putteth new wine into old <sup>f</sup>bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
- <sup>37</sup> But new wine must be put into new bottles, and both are preserved.
- <sup>38</sup> No man also, having drunk old *wine*, straightway desireth new; for he saith, The old is <sup>g</sup>better.

<sup>a</sup> 18. And the Pharisees were fasting.<sup>b</sup> 20. That day.<sup>c</sup> 16, 21. Undressed.<sup>d</sup> 36. Rendeth a piece from a new garment and putteth upon.<sup>e</sup> 36. Else he will rend the new and also the piece.<sup>f</sup> 17, 22, 27. Skins.<sup>g</sup> 39. Good.

§ 68. RAISING OF JAIRUS' DAUGHTER; THE HEALING OF THE WOMAN WITH AN ISSUE OF BLOOD.

Capernaum. A. D. 28.

MATT. 9 : 18-26.

MARK 5 : 22-43.

LUKE 8 : 41-56.

- (1) *Jairus most humbly and earnestly beseeches Jesus to heal his only daughter, Matt. 18; Mark 22, 23; Luke 41, 42.* (2) *Jesus going with Jairus is thronged, Matt. 19; Mark 24; Luke 42.* (3) *A woman diseased for twelve years, Matt. 20; Mark 25; Luke 43.* (4) *Having spent all upon physicians, was nothing bettered, Mark 26; Luke 43.* (5) *Touched the border of Jesus' garment in faith, and is healed, Matt. 21, 22; Mark 27-29; Luke 44.* (6) *Jesus perceiving it in himself, asks, Who touched me? Mark 30-32; Luke 45, 46.* (7) *The woman confesses before all, Mark 33; Luke 47.* (8) *Jesus comforts her and commends her faith, Matt. 22; Mark 34; Luke 48.* (9) *Jairus' daughter dead, Mark 35; Luke 49.* (10) *Jesus encourages Jairus' faith, Mark 36; Luke 50.* (11) *Jesus comes to his house, Matt. 23; Mark 38; Luke 51.* (12) *Jesus with three disciples enters in, Mark 37, 38; Luke 51.* (13) *The scornng minstrels excluded, Matt. 23-25; Mark 39, 40; Luke 52-54.* (14) *Raises the damsel to life, Matt. 25; Mark 41, 42; Luke 54, 55.* (15) *Charged the parents to tell no one, Mark 43; Luke 56.* (16) *Nevertheless the report goes abroad, Matt. 26.*

MATTHEW..

MARK.

LUKE.

- <sup>18</sup> While he spake these things unto them, behold, there came a <sup>b</sup>certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples.
- <sup>22</sup> And <sup>a</sup>behold there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him.
- <sup>24</sup> And a <sup>b</sup>certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard
- <sup>41</sup> And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come in to his house: for he had one only daughter, about twelve years of age, and she lay a dying.
- But as he went, the people thronged him.
- <sup>43</sup> And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his
- <sup>20</sup> And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the <sup>c</sup>hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole.

<sup>a</sup> 22. OMIT behold.

<sup>b</sup> 18, 25. OMIT certain.

<sup>c</sup> 20. Border.

## MARK.

<sup>a</sup> of Jesus, came in the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself <sup>b</sup> that virtue had gone out of him, turned him about in the press, and said, Who touched my <sup>c</sup> clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth.

## LUKE.

garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, <sup>d</sup> and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

## MATTHEW.

<sup>22</sup> But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.

## MARK.

<sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

## LUKE.

<sup>48</sup> And he said unto her, Daughter, <sup>e</sup> be of good comfort: thy faith hath made thee whole; go in peace.

## MARK.

<sup>35</sup> While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? <sup>f</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

## LUKE.

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master. <sup>50</sup> But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

## MATTHEW.

<sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give

## MARK.

<sup>39</sup> And when he was come in, he saith unto them, Why make ye <sup>g</sup> this ado, and weep? the damsel is not dead, but sleepeth. And they laughed

## LUKE.

<sup>51</sup> And when he came into the house, he suffered no man to go in save Peter, and James, and John, and the father and the

<sup>a</sup> 27. The things concerning.

<sup>c</sup> 30. Garments.

<sup>e</sup> 48. OMIT be of good comfort.

<sup>b</sup> 30. That the power from him had gone forth.

<sup>d</sup> 45. OMIT and sayest thou who touched me?

<sup>f</sup> 36. But Jesus overhearing. <sup>g</sup> 23, 39. A tumult.

## MATTHEW 9.

place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand: and the maid arose. And the fame hereof went abroad into all that land.

interpreted, 'Damsel'—I say unto thee—'arise'.<sup>42</sup> And straightway the damsel arose, and walked; for she was of the age of twelve years. And they<sup>43</sup> were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

## MARK 5.

him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.<sup>41</sup> And he took the damsel by the hand, and said unto her, Talitha cumi! (which is, being

## LUKE 8.

mother of the maiden.<sup>52</sup> And all wept and bewailed her: but he said, Weep not: she is not dead, but sleepeth.<sup>53</sup> And they laughed him to scorn, knowing that she was dead. And he<sup>54</sup> put them all out, and took her by the hand, and called, saying,<sup>55</sup> Maid, arise! And her spirit came again, and she arose straightway: and he commanded<sup>b</sup> to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

## § 69. TWO BLIND MEN HEALED AND A DUMB SPIRIT CAST OUT.

Capernaum. A. D. 28.

MATT. 9 : 27-34.

(1) *Two blind men beg for mercy*, 27. (2) *They affirm their faith*, 28. (3) *Touchees their eyes; they receive sight*, 29, 30. (4) *Charges them to let no one know it*, 30. (5) *They spread his fame*, 31. (6) *A dumb spirit cast out*, 32. (7) *The multitude marvel*, 33. (8) *The Pharisees ascribe it to Satanic power*, 34.

<sup>27</sup> And when Jesus departed thence, two blind men followed him crying, and<sup>28</sup> saying, *Thou son of David, have mercy on us.* And when he was come into the house, the blind men came to him: And Jesus saith unto them, Believe<sup>29</sup> ye that I am able to do this? They said unto him, Yea, Lord. Then touched<sup>30</sup> he their eyes, saying, According to your faith, be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man<sup>31</sup> know *it*. But they, when they were departed, spread abroad his fame in all that country.

<sup>32</sup> As they went out, behold, they brought to him a dumb man possessed<sup>33</sup> with a devil. And when the devil was cast out, the dumb spake: and the<sup>34</sup> multitude marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils, through the prince of the devils.

## § 70. JESUS REVISITS HIS OWN COUNTRY, AND IS AGAIN REJECTED.

Nazareth. A. D. 28.

MATT. 13 : 54-58.

MARK 6 : 1-6.

(1) *Jesus comes into his own country*, Matt. 54; Mark 1. (2) *Teaches in the synagogue*, Matt. 54; Mark 2. (3) *The attendants astonished and offended at him*, Matt. 55-57; Mark 2, 3. (4) *A prophet in his own country*, Matt. 57; Mark 4. (5) *Their unbelief; no mighty works*, Matt. 58; Mark 5, 6.

<sup>a</sup> 54. OMIT put them all out, and.

<sup>b</sup> 55. That something be given her to eat.

## MATTHEW.

## MARK.

<sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

<sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and <sup>c</sup> Jose, and <sup>56</sup> Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? <sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. <sup>58</sup> And he did not many mighty works there, because of their unbelief.

<sup>1</sup> And he went out from thence, and came into his own country; and his <sup>2</sup> disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, <sup>a</sup> that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Jose, and of <sup>b</sup> Juda, and Simon? and are not his sisters here with us? And they were offended <sup>4</sup> <sup>d</sup> at him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his <sup>5</sup> own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. <sup>6</sup> And he marveled because of their unbelief.

## § 71. THE THIRD GENERAL CIRCUIT OF GALILEE.

From Nazareth. A. D. 29.

MATT. 9 : 35-38.

MARK 6 : 6.

(1) *Jesus goes to the cities and villages of Galilee preaching and performing miracles, Matt. 35; Mark 6. (2) His compassion, Matt. 36. (3) Command to pray for laborers, Matt 37, 38.*

## MATTHEW.

## MARK.

<sup>55</sup> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the <sup>56</sup> people. But when he saw the multitudes, he was moved with compassion on them, because they <sup>e</sup> fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples; The harvest truly is plenteous, <sup>57</sup> but the laborers *are* few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. <sup>58</sup>

<sup>6</sup> And he went round about the villages teaching.

## § 72. THE TWELVE APOSTLES ENDOWED WITH MIRACULOUS POWER; INSTRUCTED AND SENT FORTH IN COMPANIES OF TWO AND TWO.

Galilee. A. D. 29.

MATT. 10 : 1-42.

MARK 6 : 7-11.

LUKE 9 : 1-5.

(1) *Jesus endows the twelve with miraculous power, and sends them forth, Matt. 1; Mark 7; Luke 1, 2. (2) The names of the twelve apostles, Matt. 2-4.*

<sup>a</sup> 2. And what mean such mighty works wrought.

<sup>b</sup> 3. Judas.

<sup>c</sup> 55. Joseph.

<sup>d</sup> 3. In.

<sup>e</sup> 36. Were distressed and scattered as sheep.



INSTRUCTIONS.—(3) *To go only to the lost sheep of the house of Israel,* Matt. 5, 6. (4) *To preach and heal,* Matt. 7, 8. (5) *To take no provision for the journey,* Matt. 9, 10; Mark 8, 9; Luke 3. (6) *Where to abide,* Matt. 11; Mark 10; Luke 4. (7) *How to enter a house,* Matt. 12, 13. (8) *What to do when rejected,* Matt. 14, 15; Mark 11; Luke 5. (9) *Their ministry to be amid dangers and persecutions, requiring wisdom, simplicity, and guilelessness,* Matt. 16-18. (10) *Must trust in God for help,* Matt. 19, 20. (11) *The severity and extent of the persecution, but salvation to those enduring to the end,* Matt. 21, 22. (12) *Not to court persecution,* Matt. 23. (13) *Must expect to be treated like their Lord,* Matt. 24, 25. (14) *Fear not; these truths are to be published,* Matt. 26, 27. (15) *Whom to fear,* Matt. 28. (16) *Under their heavenly Father's protection,* Matt. 29-31. (17) *Will receive his approbation as Judge,* Matt. 32, 33. (18) *Must expect the gospel to arouse hostility and strife, divisions in families,* Matt. 34-36. (19) *This will serve as a test of love and faithfulness,* Matt. 37-39. (20) *They are his representatives,* Matt. 40. (21) *Those receiving them partakers of their reward,* Matt. 41, 42.

## MATTHEW.

## MARK.

## LUKE.

<sup>1</sup> And when he had called unto *him* his twelve disciples, he gave them <sup>b</sup> power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

<sup>7</sup> And he called unto *him* the twelve, and began to send them forth by two and two; and gave them <sup>b</sup> power over unclean spirits;

<sup>1</sup> Then he called <sup>a</sup> his twelve disciples together, and gave them power and authority over all devils, and to cure <sup>2</sup> diseases. And he sent them to preach the kingdom of God, and to heal the sick.

## MATTHEW.

<sup>2</sup> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James, *the son* of Zebedee, and John <sup>3</sup> his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and <sup>c</sup> Lebbeus, whose surname was Thaddeus; <sup>4</sup> Simon the <sup>d</sup> Canaanite, and Judas Iscariot, who also betrayed him.

<sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

<sup>6</sup> <sup>7</sup> But go rather to the lost sheep of the house of Israel. And as ye go, preach, <sup>8</sup> saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers,

raise the dead, cast out devils: freely ye have received, freely give.

<sup>9</sup> Provide neither gold, nor silver, nor brass in

<sup>10</sup> your purses; <sup>e</sup> nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

<sup>11</sup> And into whatsoever city or town ye shall enter, inquire who in it is worthy; and

## MARK.

## LUKE.

<sup>8</sup> and commanded them that they should take nothing for *their* journey, save a staff only; <sup>e</sup> no scrip, no bread, no money in *their* purse:

<sup>9</sup> but *be* shod with sandals; and not put on

<sup>10</sup> two coats. And he said unto them, in what place soever ye enter into a house, there

<sup>3</sup> And he said unto them, Take nothing for *your* journey, <sup>f</sup> neither staves nor scrip, neither bread, neither money; neither have two coats <sup>4</sup> <sup>g</sup> apiece. And whatsoever house ye enter into, there abide and <sup>5</sup> thence depart. And whosoever will not receive you, when ye go

<sup>a</sup> 1. The twelve together.

<sup>c</sup> 3. OMIT Lebbeus, whose surname was.

<sup>e</sup> 10, 8. No wallet. <sup>f</sup> 3. Neither staff, nor wallet.

<sup>b</sup> 1, 7. Authority over.

<sup>d</sup> 4. 'ananean.

<sup>g</sup> 3. OMIT apiece.

## MATTHEW 10.

there abide till ye  
<sup>12</sup> go thence. And when  
 ye come into a house,  
<sup>13</sup> salute it. And if the  
 house be worthy, let  
 your peace come upon  
 it: but if it be not wor-  
 thy, let your peace re-  
<sup>14</sup> turn to you. And who-  
 soever shall not receive  
 you, nor hear your  
 words, when ye depart  
 out of that house, or  
 city, shake off the dust  
<sup>15</sup> of your feet. Verily,  
 I say unto you, It shall  
 be more tolerable for  
 the land of Sodom and  
 Gomorrah, in the day  
 of judgment, than for  
 that city.

## MARK 6.

abide till ye depart  
<sup>11</sup> from that place. And  
 whosoever shall not  
 receive you, nor hear  
 you, when ye depart  
 thence, shake off the  
 dust under your feet,  
 for a testimony against  
 them.

## LUKE 9.

out of that city, shake  
 off the very dust from  
 your feet for a testi-  
 mony against them.

<sup>a</sup> Verily, I say unto you,  
 It shall be more tol-  
 erable for Sodom and  
 Gomorrah in the day  
 of judgment, than for  
 that city.

## MATTHEW.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: be ye therefore  
<sup>17</sup> wise as serpents, and harmless as doves. But beware of men: for they will  
 deliver you up to the councils, and they will scourge you in their synagogues:  
<sup>18</sup> and ye shall be brought before governors and kings for my sake, for a testi-  
<sup>19</sup> mony <sup>b</sup> against them and the Gentiles. But when they deliver you up, <sup>c</sup> take  
 no thought how or what ye shall speak; for it shall be given you in that same  
<sup>20</sup> hour what ye shall speak. For it is not ye that speak, but the Spirit of your  
<sup>21</sup> Father which speaketh in you. And the brother shall deliver up the brother  
 to death, and the father the child: and the children shall rise up against *their*  
<sup>22</sup> parents, and cause them to be put to death. And ye shall be hated of all *men*  
<sup>23</sup> for my name's sake: but he that endureth to the end shall be saved. But  
 when they persecute you in this city, flee ye into <sup>d</sup> another. For verily I say  
 unto you, Ye shall not have gone over the cities of Israel till the Son of man  
 be come.

<sup>24</sup> The disciple is not above *his* master, nor the servant above his lord.  
<sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his  
 lord. If they have called the master of the house Beelzebub, how much more  
<sup>26</sup> *shall they call* them of his household? Fear them not therefore. For there  
 is nothing covered, that shall not be revealed; and hid, that shall not be  
<sup>27</sup> known. What I tell you in darkness, *that* speak ye in light: and what ye  
<sup>28</sup> hear in the ear, *that* preach ye upon the house-tops. And fear not them which  
 kill the body, but are not able to kill the soul: but rather fear him which is  
<sup>29</sup> able to destroy both soul and body in <sup>e</sup> hell. Are not two sparrows sold for a  
 farthing? and one of them shall not fall on the ground without your Father.  
<sup>30</sup> <sup>31</sup> But the very hairs of your head are all numbered. Fear ye not therefore,  
<sup>32</sup> ye are of more value than many sparrows. Whosoever therefore shall confess  
 me before men, him will I confess also before my father which is in heaven.  
<sup>33</sup> But whosoever shall deny me before men, him will I also deny before my  
<sup>34</sup> Father which is in heaven. Think not that I am come to send peace on  
<sup>35</sup> earth: I came not to send peace, but a sword. For I am come to set a man at  
 variance against his father, and the daughter against her mother, and the

<sup>a</sup> 11. OMIT from verily, to end of verse.

<sup>d</sup> 23. The next.

<sup>b</sup> 18. To.

<sup>e</sup> 28. Gr. Gehenna.

<sup>c</sup> 19. Be not anxious.

## MATTHEW 10.

<sup>36</sup> daughter-in-law against her mother-in-law. And a man's foes *shall be* those of his own household.

<sup>37</sup> He that loveth father or mother more than me, is not worthy of me: and  
<sup>38</sup> he that loveth son or daughter more than me, is not worthy of me. And he  
<sup>39</sup> that taketh not his cross, and followeth after me, is not worthy of me. He  
 that findeth his life, shall lose it; and he that loseth his life for my sake,  
<sup>40</sup> shall find it. He that receiveth you, receiveth me; and he that receiveth  
 me, receiveth him that sent me.

<sup>41</sup> He that receiveth a prophet in the name of a prophet, shall receive a  
 prophet's reward; and he that receiveth a righteous man in the name of a  
<sup>42</sup> righteous man, shall receive a righteous man's reward. And whosoever shall  
 give to drink unto one of these little ones a cup of cold water only, in the  
 name of a disciple, verily, I say unto you, He shall in no wise lose his re-  
 ward.

§ 73. THE TWELVE GO FORTH ON THEIR MISSION, WHILE JESUS CON-  
 TINUES HIS THIRD CIRCUIT OF GALILEE.

A. D. 29.

MATT. 11 : 1.

MARK 6 : 12, 13.

LUKE 9 : 6.

(1) *The twelve go forth preaching, Mark 12, 13; Luke 6.* (2) *Jesus also  
 departs, teaching and preaching, Matt. 1.*

## MATTHEW.

<sup>1</sup> And it came to pass when Jesus had made an end of commanding his  
 twelve disciples, he departed thence to teach and to preach in their cities.

## MARK.

## LUKE.

<sup>12</sup> And they went out, and preached <sup>6</sup> And they departed, and went  
<sup>13</sup> that men should repent. And they <sup>a</sup>through the towns, preaching the  
 cast out many devils, and anointed gospel, and healing everywhere.  
 with oil many that were sick, and  
 healed *them*.

§ 74. HEROD'S OPINION OF JESUS; SUPPOSES HIM TO BE JOHN THE  
 BAPTIST, WHOM HE HAD RECENTLY BEHEADED. Compare § 30

Probably Galilee, and Machærus in Perea. A. D. 29.

MATT. 14 : 1-12.

MARK. 6 : 14-29.

LUKE 9 : 7-9.

(1) *Herod hears of the fame of Jesus, Matt. 1; Mark 14; Luke 7.* (2) *The  
 conjectures concerning him, and Herod's perplexity, Mark 15; Luke 7-9.*  
 (3) *Herod's opinion, Matt. 2; Mark 14, 16.* (4) *His desire to see him,*  
*Luke 9.* (5) *Herod had imprisoned John, Matt. 3; Mark 17.* (6) *Why,*  
*Matt. 4; Mark 18.* (7) *Why not then put to death, Matt. 5; Mark 19, 20.*  
 (8) *The birthday feast, Matt 6; Mark 21.* (9) *The dancing girl, Matt. 6;*  
*Mark 22.* (10) *The rash oath, Matt. 7; Mark 23.* (11) *Instructed by her*  
*mother, asks for the head of John, Matt. 8; Mark 24, 25.* (12) *The effect*  
*of wicked company, Matt. 9; Mark 26.* (13) *John beheaded, Matt. 10;*  
*Mark 27.* (14) *Presented to her mother, Matt. 11; Mark 28.* (15) *John's*  
*disciples bury him, and tell Jesus, Matt. 12; Mark 29.*

\* 6. Throughout the villages.

## MATTHEW.

<sup>1</sup> At that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

## MATTHEW.

<sup>3</sup> For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for <sup>5</sup> thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

<sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod:

<sup>7</sup> whereupon he promised with an oath to give her whatsoever she <sup>8</sup> would ask. And she, being <sup>9</sup> before instructed of her mother, said, Give me here John Baptist's head in a charger.

## MARK.

<sup>14</sup> And King Herod heard of *him* (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is <sup>a</sup> Elias. And others said, That it is a prophet, <sup>b</sup> or as one of the <sup>16</sup> prophets. But when

Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

## LUKE.

<sup>7</sup> Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that <sup>a</sup> Elias had appeared; and of others, that one of the old prophets was risen again. <sup>9</sup> And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

## MARK.

<sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup> Therefore Herodias <sup>c</sup> had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and a holy; and <sup>d</sup> observed him: and when he heard him, <sup>e</sup> he did many things, and heard him gladly.

<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and <sup>f</sup> chief *estates* of Galilee; <sup>22</sup> and when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou <sup>23</sup> wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. <sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, <sup>h</sup> by

<sup>a</sup> 8, 15. Elijah.

<sup>b</sup> 19. Set herself against him and desired to kill him.

<sup>c</sup> 20. Was much perplexed, or text.

<sup>d</sup> 8. Put forward by.

<sup>b</sup> 15. Even.

<sup>d</sup> 20. Kept him *s*

<sup>f</sup> 21. Chief men.

<sup>h</sup> 25. Forthwith.

## MATTHEW 14.

<sup>9</sup> And the king was "sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison.

<sup>11</sup> And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

<sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

## MARK 6.

and by, in a charger, the head of <sup>26</sup> John the Baptist. And the king was exceeding sorry; yet, for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison; and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her <sup>29</sup> mother. And when his disciples heard of *it* they came and took up his corpse, and laid it in a tomb.

## § 75. THE TWELVE RETURN AND REPORT TO JESUS.

Probably Capernaum. A. D. 29.

MARK 6 : 30, 31.

LUKE 9 : 10.

- (1) *The twelve return from their mission and report, Mark 30; Luke 10.*  
 (2) *Jesus invites them to come to a solitary place for rest, Mark 31.*

## MARK.

## LUKE.

<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

<sup>10</sup> And the apostles, when they were returned, told him all that they had done.

<sup>31</sup> And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

## § 76. JESUS RETIRES WITH HIS DISCIPLES ACROSS THE LAKE, WHERE HE FEEDS MORE THAN FIVE THOUSAND.

Northeastern coast of the lake, near Bethsaida. A. D. 29.

MATT. 14 : 13-21. MARK 6 : 32-44. LUKE 9 : 10-17. JOHN 6 : 1-14.

- (1) *They pass over the sea of Galilee, Matt. 13; Mark 32; Luke 10; John 1.*  
 (2) *The people follow on foot, Matt. 13; Mark 33; Luke 11; John 2.* (3) *Jesus goes up into a mountain, John 3.* (4) *The passover nigh, John 4.* (5) *Jesus preaches and heals, Matt. 14; Mark 34; Luke 11.* (6) *Jesus compassionates the multitude, Matt. 14; Mark 34.* (7) *Jesus asks Philip concerning provisions, John 5-7.* (8) *The twelve advise sending the multitude away, Matt. 15; Mark 35, 36; Luke 12.* (9) *Jesus commands them fed, Matt. 16; Mark 37; Luke 13.* (10) *Disciples ask if they shall buy, Mark 37; Luke 13.* (11) *A lad with five loaves and two fishes, Matt. 17; Mark 38; Luke 13; John 9.* (12) *How the people were arranged and fed, Matt. 19; Mark 39-41; Luke 14-16; John 10, 11.* (13) *All eat and are filled, Matt. 20; Mark 42; Luke 17; John 12.* (14) *The fragments taken up, Matt. 20; Mark 43; Luke 17; John 13.* (15) *The number fed, Matt. 21; Mark 44; Luke 14; John 10.* (16) *They conclude that he is the Messiah, John 14.*

## MATTHEW.

13 When Jesus heard of *it*, he <sup>a</sup>departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14<sup>e</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

## MARK

32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34<sup>e</sup> And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things.

25 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and <sup>g</sup>now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves <sup>i</sup>bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say

## LUKE

10 And he took them, and <sup>a</sup>went aside privately <sup>b</sup>into a desert place, belonging to <sup>c</sup>the city called Bethsaida. And the people, when they knew *it*, followed him:

and he received them; and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the <sup>h</sup>towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no

## JOHN.

1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because they saw his <sup>d</sup>miracles which he did on them that were diseased. And Jesus went up into <sup>f</sup>a mountain, and there he sat with his disciples. 4 And the pass-over, <sup>f</sup>a feast of the Jews, was nigh.

5 When Jesus then lifted up *his eyes*, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do.) 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his dis-

<sup>a</sup> 13, 10. Withdrew.

<sup>d</sup> 2. Signs.

<sup>e</sup> 35. The day is now far spent.

<sup>f</sup> 36. For rest of verse read, somewhat to eat.

<sup>b</sup> 10. Out into a desert place, belonging.

<sup>c</sup> 14, 34. And he came forth and.

<sup>c</sup> 10. A.

<sup>f</sup> 3, 4. The.

<sup>h</sup> 12. Villages.

## MATTHEW 14.

<sup>17</sup> And they say unto him, We have here but five loaves, and two fishes.

<sup>18</sup> He said, Bring them hither to me.

<sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

<sup>20</sup> And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full.

<sup>21</sup> And they that had eaten were about five thousand men, besides women and children.

## MARK 6.

unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

<sup>38</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

<sup>39</sup> And he commanded them to make all sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds, and by fifties.

<sup>41</sup> And <sup>a</sup>when he had taken the five loaves, and the two fishes, <sup>b</sup>he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. <sup>42</sup> And they did all eat, and were filled. <sup>43</sup> And they took up twelve baskets full of the fragments, and of the fishes.

<sup>44</sup> And they that did eat of the loaves were about five thousand men.

five barley loaves, which remained over and above unto them that had eaten.

<sup>14</sup> Then those men, when they had seen the <sup>c</sup>miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

## LUKE 9.

more but five loaves and two fishes; except we should go and buy meat for all this <sup>14</sup> people. (For they were about five thousand men.)

And he said to his disciples, Make them sit down by fifties in a company. <sup>15</sup> And they did so, and made them all sit down.

<sup>16</sup> Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

## JOHN 6.

ciples, Andrew, Simon Peter's brother, saith <sup>9</sup> unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

<sup>10</sup> And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

<sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they <sup>12</sup> would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

<sup>13</sup> Therefore they gathered *them* together, and filled twelve baskets with the fragments of the

<sup>a</sup> 41. And he took.

<sup>b</sup> 41. And looking up to heaven, he blessed, and.

<sup>c</sup> 14. Sign.

## § 77. THE DISCIPLES RETURN ACROSS THE SEA OF GALILEE · JESUS WALKS ON THE WATER.

Sea of Galilee. Gennesareth. A. D. 29.

MATT. 14 : 22-36.

MARK 6 : 45-56.

JOHN 6 : 15-21.

- (1) *Jesus constrains his disciples to cross to the western side, Matt. 22; Mark 45.*  
 (2) *The multitude would make him king, John 15.* (3) *Jesus dismisses them, and goes up into the mountain, Matt. 23; Mark 46; John 15.* (4) *The ship troubled by the waves, Matt. 24; Mark 47; John 16-18.* (5) *Jesus walks on the sea, Matt. 25; Mark 48; John 19.* (6) *The disciples are alarmed at seeing him, Matt. 26; Mark 49, 50; John 19.* (7) *Jesus makes himself known, Matt. 27; Mark 50; John 20.* (8) *Peter's walking on the water: obtains permission; faith fails; sinks; is saved by Jesus, Matt. 28-31.* (9) *They enter the ship, and the wind ceases, Matt. 32; Mark 51; John 21.* (10) *The amazement of those in the ship, Matt. 33; Mark 51, 52.* (11) *They come to the land of Gennesaret, Matt. 34; Mark 53; John 21.* (12) *The people recognize him, bring their sick, who are healed, Matt. 35, 36; Mark 54-56.*

MATTHEW.

MARK.

JOHN

- <sup>22</sup> And straightway <sup>a</sup>Jesus constrained his disciples to get into <sup>b</sup>a ship, and to go before him unto the other side, while he sent the multitudes away.
- <sup>23</sup> And when he had sent the multitudes away, he went up into <sup>b</sup>a mountain apart to pray: and when the evening was come, he <sup>24</sup>was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
- <sup>25</sup> And in the fourth watch of the night, Jesus <sup>c</sup>went unto them, walking on the sea.
- <sup>45</sup> And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
- <sup>46</sup> And <sup>c</sup>when he had sent them away, he departed into <sup>b</sup>a mountain to pray. And <sup>47</sup>when even was come, the ship was in the midst of the sea, and he alone <sup>48</sup>on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.
- <sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into <sup>b</sup>a mountain himself <sup>16</sup>alone. And when even was *now* come, his disciples went down unto <sup>17</sup>the sea, and entered into a ship, and <sup>d</sup>went over the sea toward Capernaum. And it was now dark, and Jesus was not come to <sup>18</sup>them. And the sea <sup>f</sup>arose by reason of a great wind that blew.
- <sup>19</sup> So when they had rowed about five-and-twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they <sup>20</sup>were afraid. But he
- <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried
- <sup>49</sup> But when they saw him walking upon the sea, they supposed it had been a spirit, and <sup>50</sup>cried out. (For they

<sup>a</sup> 22. He.<sup>b</sup> 22, 23, 46, 15. The.<sup>c</sup> 46. After he had taken leave of them.<sup>d</sup> 17. Were going.<sup>e</sup> 25. He came.<sup>f</sup> 18. Was rising.



## MATTHEW 14.

<sup>27</sup> out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; <sup>28</sup> be not afraid. And Peter answered him and said, Lord, if it be thou,

<sup>29</sup> bid me come unto thee on the water. And he said, Come. And when Peter <sup>30</sup> was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind <sup>a</sup> boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!

<sup>31</sup> And immediately Jesus stretched forth <sup>his</sup> hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou <sup>32</sup> doubt? And when they were come into the ship, <sup>33</sup> the wind ceased. Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.

<sup>34</sup> And when they were gone over, they came <sup>c</sup> into the land of Gennesaret. And when the men of that place had <sup>d</sup> knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; <sup>35</sup> and besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

they laid the sick in the <sup>e</sup> streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

## MARK 6.

all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

## MARK.

<sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves <sup>b</sup> beyond measure, and <sup>52</sup> wondered. For they considered not *the miracle* of the loaves; for their heart was hardened.

<sup>53</sup> And when they had passed over, they came <sup>c</sup> into the land of Gennesaret, and drew to <sup>54</sup> the shore. And when they were come out of the ship, straightway <sup>55</sup> they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

<sup>56</sup> And whithersoever he entered, into villages, or cities, or country,

## JOHN 6.

saith unto them, It is I, be not afraid.

## JOHN.

<sup>21</sup> Then they willingly received him into the ship.

And immediately the ship was at the land whither they went.

§ 78. CHRIST'S DISCOURSE IN THE SYNAGOGUE AT CAPERNAUM, AND ITS EFFECTS UPON HIS FOLLOWERS.

A. D. 29.

JOHN 6 : 22-71.

(1) *The people who had been fed find Jesus at Capernaum, 22-25.* (2) *Their selfish motives, 26.* (3) *For what they should labor, 27.* (4) *The work of God,*

<sup>a</sup> 30. OMIT boisterous.

<sup>c</sup> 34, 53. To the land unto Gennesaret.

<sup>b</sup> 51. OMIT beyond measure, and wondered.

<sup>d</sup> 35. Knew him. <sup>e</sup> 56. Market places.

28, 29. (5) *The manna under Moses; the true bread now given*, (Ps. 78 : 24), 30-34. (6) *Jesus the bread of life*, 35. (7) *Faith necessary*, 36. (8) *The certainty of the salvation of those who believe*, 37-40. (9) *The Jews murmur at this*, 41, 42. (10) *Jesus traces faith to the Divine influence* (Isa. 54 : 13), 43-46. (11) *Jesus presents himself as the living bread, giving everlasting life*, 47-51. (12) *The Jews cannot understand*, 52. (13) *Necessity of eating this bread, and its excellence*, 53-58. (14) *These things taught in the synagogue at Capernaum*, 59. (15) *A hard saying to his disciples*, 60. (16) *Jesus intimates his ascension*, 61, 62. (17) *His words must be received in their spiritual meaning*, 63-65. (18) *Many disciples forsake him*, 66. (19) *Peter's confession on behalf of the twelve*, 67-69. (20) *A year before the event, Jesus foretells his betrayal by one of them*, 70, 71.

## JOHN.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one <sup>a</sup> whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone: howbeit there came <sup>b</sup> other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks: when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me not because ye saw the <sup>c</sup> miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written,

He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is <sup>d</sup> he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. <sup>e</sup> But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the <sup>f</sup> Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of <sup>g</sup> him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath

<sup>a</sup> 22. OMIT whereinto his disciples were entered.

<sup>d</sup> 33. That.

<sup>e</sup> 39. Will of him that sent.

<sup>b</sup> 23. OMIT other.

<sup>c</sup> 26. Signs.

<sup>f</sup> 40. My Father that every one.

## JOHN 6.

<sup>45</sup> sent me draw him : and I will raise him up at the last day. It is written in the prophets,

And they shall be all taught of God.

Every man <sup>a</sup>therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

<sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting <sup>48 49</sup> life. I am <sup>b</sup>that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that <sup>51</sup> a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, <sup>c</sup>which I will give for the life of the world.

<sup>52</sup> The Jews therefore strove among themselves, saying, How can this man <sup>53</sup> give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye <sup>54</sup> have no life in you. Whoso eateth my flesh, and drinketh my blood, hath <sup>55</sup> eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh <sup>57</sup> my blood, dwelleth in me, and I in him. As the living Father hath sent me, <sup>58</sup> and I live by the Father : so he that eateth me, even he shall live by me. This is <sup>b</sup>that bread which came down from heaven ; not as your fathers did eat manna, and are dead : he that eateth of this bread shall live forever.

<sup>59</sup> These things said he in the synagogue, as he taught in Capernaum.

<sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This is a hard saying ; who can hear it? When Jesus knew in himself that his disciples <sup>62</sup> murmured at it, he said unto them, Doth this offend you? *What* and if ye <sup>63</sup> shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto <sup>64</sup> you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, <sup>65</sup> and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of <sup>d</sup>my Father.

<sup>66</sup> <sup>e</sup>From that *time* many of his disciples went back, and walked no more with <sup>67 68</sup> him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art <sup>f</sup>that Christ, the Son of <sup>70</sup> the living God. Jesus answered them, Have not I chosen you twelve, and <sup>71</sup> one of you is a devil? He spake of Judas Iscariot, *the son of Simon* : for he it was that should betray him, being one of the twelve.

<sup>a</sup> 45. OMIT therefore.  
<sup>d</sup> 65. The.

<sup>b</sup> 48, 58. The.  
<sup>e</sup> 66. Upon this.

<sup>c</sup> 51. OMIT which I will give.  
<sup>f</sup> 69. The Holy One of God.

## PART V.

### FROM OUR LORD'S THIRD PASSOVER TO THE ENSUING FEAST OF TABERNACLES.

Six months, from April to October, A. D. 29.

#### § 79. JESUS AVOIDS ATTENDING THE THIRD PASSOVER OF HIS PUBLIC MINISTRY. CONTINUES IN GALILEE.

A. D. 29.

JOHN 7 : 1.

(1) *Jesus walks in Galilee and not in Judea.* (2) *The reason.*

<sup>1</sup> After these things Jesus walked in Galilee: for he would not walk in  
<sup>a</sup> Jewry, because the Jews sought to kill him.

#### § 80. ON UNWASHEN HANDS; THE TRADITION OF THE ELDERS.

Capernaum. A. D. 29.

MATT. 15 : 1-20.

MARK 7 : 1-23.

(1) *The disciples eating with defiled or unwashen hands, Matt. 1, 2; Mark 1, 2.*  
(2) *The Pharisaic tradition and practice, Matt. 2; Mark 3-5.* (3) *Honoring  
God with mere outward service (Isa. 29 : 13); rejecting God's commands to  
keep their own traditions, Matt. 7-9; Mark 6-9.* (4) *Illustrated by their  
application and abrogation of the fifth commandment, Matt. 4-6; Mark  
10-13.* (5) *What defileth a man, Matt. 10, 11; Mark 14-16.* (6) *The Phar-  
isees offended, Matt. 12.* (7) *Blind leaders of the blind, Matt. 13, 14.* (8)  
*Jesus explains concerning defilement; a wicked heart the source, Matt. 15-20;  
Mark 17-23.*

MATTHEW.

MARK.

<sup>1</sup> Then came to Jesus <sup>b</sup>scribes and  
Pharisees, which were of Jerusa-  
<sup>2</sup> lem, saying, Why do thy disciples  
transgress the tradition of the el-  
ders? for they wash not their hands  
<sup>3</sup> when they eat bread. But he an-  
swered and said unto them,

<sup>1</sup> Then came together unto him  
the Pharisees, and certain of the  
scribes which came from Jerusalem.  
<sup>2</sup> <sup>c</sup>And when they saw some of his  
disciples <sup>d</sup>eat bread with defiled (that  
is to say, with unwashen) hands,  
<sup>3</sup> <sup>e</sup>they found fault. For the Pharisees,  
and all the Jews, except they wash  
their hands <sup>f</sup>oft, eat not, holding the  
<sup>4</sup> tradition of the elders. And when  
they come from the market, except

<sup>a</sup> 1. Judea.  
<sup>c</sup> 2. And had seen that some.  
<sup>e</sup> 2. Omitt they found fault.

<sup>b</sup> 1. Pharisees and Scribes from Jerusalem.  
<sup>d</sup> 2. Ate their bread.  
<sup>f</sup> 3. Diligently.

## MARK 7.

they <sup>a</sup> wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and brazen

<sup>5</sup> vessels, <sup>b</sup> and tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat <sup>6</sup> bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written,

## MATTHEW.

<sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying,

<sup>8</sup> This people <sup>c</sup> draweth nigh unto me with their mouth,

And honoreth me with *their* lips:  
But their heart is far from me.

<sup>9</sup> But in vain they do worship me,  
Teaching *for* doctrines the commandments of men.

<sup>3</sup> Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, <sup>4</sup> "Honor thy father and mother:" and, "He that <sup>e</sup>curseth father or mother, let him die the death." But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me; and honor not his father or his mother, *he shall be free*. Thus have ye made the <sup>f</sup>commandment of God of none effect by your tradition.

effect through your tradition, which ye have delivered:  
and many such like things do ye.

<sup>10</sup> And he called the multitude, and said unto them, Hear and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

<sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they <sup>13</sup> heard this saying? But he answered and said, Every plant, which

<sup>14</sup> shall be rooted up. Let them alone: they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.

## MATTHEW.

<sup>15</sup> Then answered Peter, and said unto him, Declare unto us this parable.

This people honoreth me with *their* lips,  
But their heart is far from me.

<sup>7</sup> Howbeit, in vain do they worship me,  
Teaching *for* doctrines the commandments of men.

<sup>8</sup> For, laying aside the commandment of God, ye hold the tradition of men, <sup>d</sup> *as* the washing of pots and cups: and many other such like <sup>9</sup> things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, "Honor thy father and thy mother;" and, "Whoso <sup>e</sup>curseth father or mother, let him die the death:" but ye say, If a man shall say to his father or mother, *It is Corban* (that is to say, a gift), by whatsoever thou mightest be profited by me; *he shall be free*.

<sup>12</sup> And ye suffer him no more to do aught for his father or his mother;

<sup>13</sup> making the word of God of none effect through your tradition, which ye have delivered:  
and many such like things do ye.

<sup>14</sup> And when he had called all the people *unto him*, he said unto them, Harken unto me every one of *you*, <sup>15</sup> and understand. There is nothing from without a man that entering into him, can defile him: but the things which come out of him, those <sup>16</sup> are they that defile the man. If any man have ears to hear, let him hear!

## MARK.

<sup>17</sup> And when he was entered into the house from the people, his dis-

<sup>a</sup> 4. Bathe themselves (Am).

<sup>c</sup> 8. Omitt draweth nigh . . . and.

<sup>e</sup> 4, 10. Speaketh evil of.

<sup>b</sup> 4. Omitt and tables.

<sup>d</sup> 8. Omitt as the washing, to end of ver.

<sup>f</sup> 6. Word.

## MATTHEW 15.

<sup>16</sup> And Jesus said, Are ye also yet  
<sup>17</sup> without understanding? Do not ye  
 yet understand, that whatsoever entereth  
 in at the mouth goeth into the  
 belly and is cast out into the draught?

<sup>18</sup> But those things which proceed  
 out of the mouth come forth from  
 the heart; and they defile the man.  
<sup>19</sup> For out of the heart proceed evil  
 thoughts, murders, adulteries, fornications,  
 thefts, false witness, blasphemies:  
<sup>20</sup> These are the things which defile  
<sup>a</sup> a man: but to eat with unwashen  
 hands defileth not <sup>b</sup> a man.

## MARK 7.

ciples asked him concerning the  
<sup>18</sup> parable. And he saith unto them,  
 Are ye so without understanding  
 also? Do ye not perceive, that  
 whatsoever thing from without entereth  
 into the man, it cannot defile  
<sup>19</sup> him; because it entereth not into  
 his heart, but into the belly, and  
 goeth out into the <sup>a</sup> draught purging  
<sup>20</sup> all meats? And he said, That  
 which cometh out of the man, that  
<sup>21</sup> defileth the man. For from within,  
 out of the heart of men, proceed  
 evil thoughts, adulteries, fornications,  
<sup>22</sup> murders, thefts, covetousness,  
 wickedness, deceit, lasciviousness,  
 an evil eye, blasphemy, pride, foolishness:  
<sup>23</sup> all these evil things come from within,  
 and defile the man.

## § 81. JESUS VISITS THE NEIGHBORHOOD OF TYRE AND SIDON. A CANANITISH WOMAN'S DAUGHTER HEALED.

A. D. 29.

MATT. 15 : 21-28.

MARK 7 : 24-30.

(1) *Jesus goes to the borders of Tyre and Sidon, Matt. 21; Mark 24.* (2) *A woman beseeches him on behalf of her daughter, Matt. 22; Mark 25, 26.*  
 (3) *Jesus tries her faith, Matt. 23-27; Mark 27, 28.* (4) *Eulogizes her faith and heals her daughter, Matt. 28; Mark 29, 30.*

## MATTHEW.

<sup>21</sup> Then Jesus went thence, and <sup>c</sup> departed  
 into the coasts of Tyre and Sidon.

<sup>22</sup> And behold, a woman of Canaan  
 came out of the <sup>d</sup> same coasts, and  
 cried unto him, saying, Have mercy  
 on me, O Lord, *thou* son of David;  
 my daughter is grievously vexed  
<sup>23</sup> with a devil. But he answered her  
 not a word. And his disciples  
 came and besought him, saying,  
 Send her away; for she crieth  
<sup>24</sup> after us. But he answered and  
 said, I am not sent but unto the  
 lost sheep of the house of Israel.  
<sup>25</sup> Then came she and worshiped him,  
<sup>26</sup> saying, Lord, help me. But he  
 answered, and said, it is not meet  
 to take the children's bread, and  
<sup>27</sup> to cast it to dogs. And she said,

## MARK.

<sup>24</sup> And from thence he arose, and  
 went into the borders of Tyre and  
 Sidon, and entered into a house,  
 and would have no man know it:  
<sup>25</sup> but he could not be hid. <sup>e</sup> For a  
 certain woman, whose young  
 daughter had an unclean spirit,  
 heard of him, and came and fell at  
<sup>26</sup> his feet (the woman was a Greek,  
 a Syrophenician by nation): and she  
 besought him that he would cast  
 forth the devil out of her daughter.

<sup>27</sup> But Jesus said unto her, Let the  
 children first be filled: for it is not  
 meet to take the children's bread,  
<sup>28</sup> and to cast it unto the dogs. And

<sup>a</sup> 19. Draught? This he said making all meats clean.

<sup>b</sup> 20. The.

<sup>c</sup> 21. Withdrew into the parts. <sup>d</sup> 22. Those borders.

<sup>e</sup> 25. But straightway a woman.

## MATTHEW 15.

<sup>a</sup> Truth, Lord: yet the dogs eat of the crumbs which fall from their <sup>28</sup> master's table. Then Jesus answered and said unto her, O woman! great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

## MARK 7.

she answered and said unto him, Yes, Lord: <sup>b</sup> yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said unto her, For this saying, go thy way; the devil is <sup>30</sup> gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

## § 82. JESUS RETURNS THROUGH DECAPOLIS; HEALS A DEAF AND DUMB MAN, AND MANY OTHERS.

Decapolis. A. D. 29.

MATT. 15 : 29-31.

MARK 7 : 31-37.

(1) *Jesus returns near the Sea of Galilee, Matt. 29; Mark 31. (2) Heals a man deaf and with an impediment, Mark 32-35. (3) Enjoins silence in regard to it, Mark 36. (4) They publish it the more; their astonishment, Mark 36, 37. (5) Many others healed, Matt. 30. (6) The multitude glorifies God, Matt. 31.*

## MATTHEW.

<sup>29</sup> And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

## MARK.

<sup>31</sup> And again departing from the <sup>c</sup> coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the <sup>d</sup> coasts of Decapolis.

<sup>32</sup> And they bring unto him one that was deaf, and had an impediment in his speech; and they <sup>33</sup> beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, <sup>34</sup> and he spit, and touched his tongue: and looking up to heaven, he sighed, and saith unto him, Ephphatha! (that <sup>35</sup> is, Be opened). <sup>e</sup> And straightway his ears were opened, and <sup>36</sup> the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more

## MATTHEW.

<sup>30</sup> And great multitudes came unto him, having with them *those that were lame, blind, dumb, maimed, and many others, and cast them* <sup>31</sup> down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

he charged them, so much the more <sup>37</sup> a great deal they published *it*; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## § 83. THE FEEDING OF THE FOUR THOUSAND.

Decapolis. A. D. 29.

MATT. 15 : 32-39.

MARK 8 : 1-9.

(1) *Jesus compassionates the multitude that had been with him three days, Matt. 32; Mark 1-3. The disciples have but seven loaves and a few*

<sup>a</sup> 27. Yea, Lord: for even.<sup>31</sup> 31. Borders of Tyre and came through Sidon unto.<sup>35</sup> 35. OMIT straightway.<sup>b</sup> 28. Even.<sup>d</sup> 31. Borders.

*fishes, Matt. 33, 34; Mark 4, 5. (3) The multitude seated and fed, Matt. 35-37; Mark 6-8. (4) The number of baskets left, Matt. 37; Mark 8. (5) The number fed; the multitude dismissed, Matt. 38, 39; Mark 9.*

## MATTHEW.

<sup>32</sup> Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest <sup>33</sup> they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? <sup>34</sup> And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the <sup>35</sup> ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and his disciples to <sup>36</sup> the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left <sup>37</sup> seven baskets full. And they that did eat were four thousand men, besides women and children. <sup>38</sup> And he sent away the multitude,

## MARK.

<sup>1</sup> In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto* <sup>2</sup> *him*, and saith unto them, I have compassion on the multitude, because <sup>3</sup> they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them <sup>4</sup> came from far. And his disciples answered him, From whence can a man satisfy these *men* with bread <sup>5</sup> here in the wilderness? And he asked them, How many loaves have <sup>6</sup> ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set <sup>7</sup> *them* before the people. And they had a few small fishes; and he blessed, and commanded to set them <sup>8</sup> also before *them*. So they did eat, and were filled: and they took up of the broken *meat* that was left, seven <sup>9</sup> baskets. And they that had eaten were about four thousand: and he sent them away.

## § 84. JESUS CROSSES THE LAKE. THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN.

Near Magadan. A. D. 29.

MATT. 15 : 39-16 : 1-4.

MARK 8 : 10-12.

(1) *They cross to the region of Dalmanutha and the borders of Magdala, Matt. 39; Mark 10. (2) A sign demanded, Matt. 1; Mark 11. (3) They should discern the signs of the times, Matt. 2, 3. (4) No sign to them but that of Jonah, Matt. 4; Mark 12.*

## MATTHEW.

<sup>39</sup> and took ship, and came into the <sup>b</sup> coasts of Magdala. <sup>1</sup> The Pharisees also and the Sadducees came, and, tempting, desired him that he would show them a sign

## MARK.

<sup>10</sup> And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. <sup>11</sup> And the Pharisees came forth, and began to question with him, seeking

<sup>a</sup> 2 They continue with me.

<sup>b</sup> 39. Borders of Magadan.



## MATTHEW 16.

- <sup>2</sup> from heaven. He answered and said unto them, <sup>a</sup> When it is evening, ye say, *It will be fair weather*: for the <sup>3</sup> sky is red. And in the morning, *It will be foul weather* to-day: for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?
- <sup>4</sup> A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of <sup>b</sup> the prophet Jonas.

## MARK 8.

- of him a sign from heaven, tempting him.
- <sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given to this generation.

§ 85. JESUS RECROSSES THE LAKE. THE DISCIPLES CAUTIONED AGAINST THE LEAVEN OF THE PHARISEES.

Northeastern coast of the Sea of Galilee. A. D. 29.

MATT. 16 : 4-12.

MARK 8 : 13-21.

- (1) *Jesus crosses the lake, Matt. 4; Mark 13.* (2) *The disciples forget to take bread, Matt. 5; Mark 14.* (3) *Jesus cautions them against the leaven of the Pharisees, Matt. 6; Mark 15.* (4) *The disciples misunderstand, and are troubled about bread, Matt. 7; Mark 16.* (5) *Their little faith, Matt. 8-10; Mark 17-21.* (6) *They understand now his reference to the teaching of the Pharisees, Matt. 11, 12.*

## MATTHEW.

## MARK.

- <sup>4</sup> And he left them, and departed.
- <sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves saying, *It is* because we <sup>8</sup> have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have <sup>9</sup> brought no bread? Do ye not yet understand? neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> neither the seven loaves of the four thousand and how many baskets ye <sup>11</sup> took up? How is it that ye do not understand that I spake *it* not to you concerning <sup>d</sup> bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
- <sup>13</sup> And he left them, and entering into the ship again, departed to the other side.
- <sup>14</sup> Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.
- <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees and of the leaven of Herod.
- <sup>16</sup> And they reasoned among themselves, saying, *It is* because we have no <sup>17</sup> bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye <sup>18</sup> your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many <sup>19</sup> baskets full of fragments took ye up? <sup>20</sup> They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
- <sup>21</sup> And he said unto them, How is it that ye do not understand?

<sup>a</sup> 2. Some of the most ancient authorities omit When it is, etc., to the end of ver. 3.

<sup>b</sup> 4. OMIT the prophet. <sup>c</sup> 8. OMIT brought. <sup>d</sup> 11. Bread? But beware of the.

## § 86. A BLIND MAN HEALED.

Bethsaida. A. D. 29.

MARK 8 : 22-26.

- (1) *A blind man brought to him, 22. (2) First sees dimly, 23, 24. (3) Then clearly, 25. (4) Silence enjoined, and sent home, 26.*

MARK.

<sup>22</sup> And <sup>a</sup> he cometh to Bethsaida; and they bring a blind man unto him, and <sup>23</sup> besought him to touch him. And he took the blind man by the hand, and led him out of the <sup>b</sup> town; and when he had spit on his eyes, and put his <sup>24</sup> hands upon him, he asked him if he saw aught. And he looked up, and <sup>25</sup> said, I see men <sup>c</sup> as trees walking. After that, he put *his* hands again upon his eyes, <sup>d</sup> and made him look up: and he was restored, and saw every man <sup>26</sup> clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

## § 87. JESUS VISITS THE VICINITY OF CESAREA PHILIPPI. PETER AGAIN PROFESES HIS FAITH IN HIM.

A. D. 29.

MATT. 16 : 13-20.

MARK 8 : 27-30.

LUKE 9 : 18-21.

- (1) *Jesus visits the region of Cesarea Philippi, Matt. 13; Mark 27. (2) Praying alone with his disciples, Luke 18. (3) Asks who men say that he is, Matt. 13; Mark 27; Luke 18. (4) Their answer, Matt. 14; Mark 28; Luke 19. (5) Who they say that he is; Peter's answer for himself and the rest, Matt. 15, 16; Mark 29; Luke 20. (6) Jesus' approving answer; Peter a stone, Christ the rock; their power of binding and loosing, Matt. 17-19. (7) They were not yet to make him known, Matt. 20; Mark 30; Luke 21.*

MATTHEW.

MARK.

LUKE.

- <sup>13</sup> When Jesus came in- <sup>27</sup> And Jesus went out, <sup>18</sup> And it came to pass, to the <sup>e</sup> coasts of Cesarea and his disciples, into as he was alone pray- Philippi, he asked his the <sup>f</sup> towns of Cesarea ing, his disciples were disciples, saying, Who Philippi; and by the with him; and he asked do men say <sup>g</sup> that I, the way he asked his them, saying, Who say the people that I am? <sup>14</sup> Son of man, am? And disciples, saying unto them, Who do men say <sup>28</sup> that I am? And they they said, Some *say* that I am? And they answered, John the Baptist: some, <sup>h</sup> Elias: <sup>15</sup> He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living <sup>16</sup> God. And Jesus answered and said unto
- And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Who say the people that I am? They answering, said, John the Baptist: but some say, <sup>h</sup> Elias; and others say, That one of the old prophets is risen again. He said unto them, But who say ye that I am? Peter answering, said, The Christ of God.

<sup>a</sup> 22. They come.<sup>b</sup> 23. Village.<sup>c</sup> 24. For I behold them as trees.<sup>d</sup> 25. And he looked steadfastly and was.<sup>e</sup> 13. Parts.<sup>f</sup> 27. Villages.<sup>g</sup> 13. That the Son of man is.<sup>h</sup> 14, 28, 19. Elijah.<sup>i</sup> 14. Jeremiah.

## MATTHEW 16.

him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed  
<sup>18</sup> it unto thee, but my Father which is in heaven. And I say also unto thee,  
 That thou art Peter, and upon this rock I will build my church; and the  
<sup>19</sup> gates of hell shall not prevail against it. And I will give unto thee the keys  
 of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be  
 bound in heaven; and  
 whatsoever thou shalt  
 loose on earth, shall  
 be loosed in heaven.

## MARK.

## LUKE.

<sup>20</sup> Then charged he his  
 disciples that they  
 should tell no man  
 that he was <sup>a</sup> Jesus the  
 Christ.

<sup>30</sup> And he charged them  
 that they should tell no  
 man of him.

<sup>21</sup> And he straitly  
 charged them, and com-  
 manded *them* to tell no  
 man that thing;

§ 88. JESUS FORETELLS HIS OWN DEATH AND RESURRECTION, AND DIS-  
 COURSES ON THE NECESSITY OF SELF-DENIAL.

Region of Cesarea Philippi. A. D. 29.

MATT. 16 : 21-28.

MARK 8 : 31-38-9 : 1.

LUKE 9 : 22-27.

(1) *Foretells his sufferings the first time, Matt. 21; Mark 31; Luke 22.* (2) *Peter expostulates with Jesus, but is severely rebuked, Matt. 22, 23; Mark 32, 33.* (3) *Jesus discourses on denial of self as necessary to salvation, Matt. 24, 25; Mark 34, 35; Luke 23, 24.* (4) *The worth of the soul, Matt. 26; Mark 36, 37; Luke 25.* (5) *Christ and men when he comes in his glory, Matt. 27; Mark 38; Luke 26.* (6) *Promises a sight of Christ coming in his kingdom, Matt. 28; Mark 1; Luke 27.*

## MATTHEW.

## MARK.

## LUKE.

<sup>21</sup> From that time forth  
 began <sup>b</sup> Jesus to show  
 unto his disciples, how  
 that he must go unto  
 Jerusalem, and suffer  
 many things of the  
 elders, and chief priests,  
 and scribes, and be  
 killed, and be raised  
 again the third day.  
<sup>22</sup> Then Peter took him,  
 and began to rebuke  
 him, saying, Be it far  
 from thee, Lord: this  
 shall not be unto thee.  
<sup>23</sup> But he turned, and said  
 unto Peter, Get thee  
 behind me, Satan;  
 thou art <sup>d</sup>an offense un-  
 to me: for thou <sup>e</sup> savor-  
 est not the things that  
 be of God, but those  
 that be of men.

<sup>24</sup> Then said Jesus un-  
 to his disciples, If any

<sup>31</sup> And he began to  
 teach them, that the  
 Son of man must suffer  
 many things, and be  
 rejected of the elders,  
 and of the chief priests,  
 and scribes, and be  
 killed, and after three  
<sup>32</sup> days rise again. And  
 he spake that saying  
 openly. And Peter  
 took him, and began to  
<sup>33</sup> rebuke him. But when  
 he had turned about,  
 and looked on his dis-  
 ciples, he rebuked Pe-  
 ter, saying, Get thee  
 behind me, Satan: for  
 thou <sup>e</sup> savorrest not the  
 things that be of God,  
 but the things that be  
 of men.

<sup>34</sup> And when he had  
 called the people unto

<sup>22</sup> saying, The Son of  
 man must suffer many  
 things, and be rejected  
 of the elders, and chief  
 priests, and scribes, and  
 be <sup>c</sup> slain, and be raised  
 the third day.

<sup>23</sup> And he said to *them*  
 all, If any *man* will

<sup>a</sup> 20. OMIT Jesus.

<sup>d</sup> 23. A stumbling block.

<sup>b</sup> 21. Or Jesus Christ.

<sup>e</sup> 23, 33. Mindest.

<sup>c</sup> 22. Killed.

## MATTHEW 16.

man will come after me, let him deny himself, and take up his cross, and follow me.  
 25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake,  
 26 shall find it: (for what is a man profited, if he shall gain the whole world, and <sup>c</sup>lose his own soul? or what shall a man give in exchange  
 27 for his soul?) For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

erous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy

## MATTHEW.

28 Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

## MARK 8.

him with his disciples also, he said unto them,  
<sup>a</sup> Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall  
 36 save it. (For what shall it profit a man, if he shall gain the whole world, and <sup>c</sup>lose his own  
 37 soul? Or what shall a man give in exchange  
 38 for his soul?) Whosoever therefore shall be ashamed of me, and of my words, in this adul-

9:1 angels. And he said unto them, Verily, I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

## LUKE 9.

come after me, let him deny himself, and take up his cross daily, and  
 24 follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the  
 25 same shall save it. (For what is a man advantaged, if he gain the whole world, and <sup>b</sup>lose himself, or be cast away?)

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy  
 27 angels. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God.

## § 89. THE TRANSFIGURATION AND SUBSEQUENT DISCOURSE.

A mountain (probably Hermon) in the region of Cesarea Philippi. A. D. 29.

## MATT. 17: 1-13.

## MARK 9: 2-13.

## LUKE 9: 28-36.

- (1) *Jesus takes three disciples and goes up into a mountain to pray, Matt. 1; Mark 2; Luke 28.* (2) *Is transfigured, Matt. 2; Mark 3; Luke 29.* (3) *Moses and Elias appear, Matt. 3; Mark 4; Luke 30.* (4) *Of what they converse, Luke 31.* (5) *The disciples heavy with sleep, Luke 32.* (6) *Peter's proposal, Matt. 4; Mark 5, 6; Luke 33.* (7) *A bright overshadowing cloud, and the voice from it, Matt. 5; Mark 7; Luke 34, 35.* (8) *The disciples sore afraid, Matt. 6.* (9) *Jesus alone, Matt. 7, 8; Mark 8; Luke 36.* (10) *Jesus enjoins silence regarding the event, Matt. 9; Mark 9, 10.* (11) *They are silent about it, Luke 36.* (12) *As they descend the mountain, the disciples ask about Elias coming first, Matt. 10; Mark 11.* (13) *Jesus teaches that Elias had already come in John the Baptist, Matt. 11-13; Mark 12, 13.*

## MATTHEW.

## MARK.

## LUKE.

<sup>1</sup> And after six days, Jesus taketh Peter, <sup>2</sup> And after six days, Jesus taketh with him <sup>28</sup> And it came to pass, about an eight days

<sup>a</sup> 34. If any man.

<sup>b</sup> 25. Lose or forfeit himself.

<sup>c</sup> 26, 36. Forfeit.

## MATTHEW 17.

James, and John his brother, and bringeth them up into a high<sup>2</sup> mountain apart, and was transfigured before them: and his face did shine as the sun, and his<sup>3</sup> raiment was white as the light. And behold, there appeared unto them Moses and<sup>4</sup> Elias talking with him.

## MARK 9.

Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before<sup>3</sup> them. And his<sup>a</sup> raiment became shining, exceeding white<sup>b</sup> as snow; so as no fuller on earth<sup>4</sup> can white them. And there appeared unto them<sup>d</sup> Elias, with Moses; and they were talking with Jesus.

## LUKE 9.

after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment<sup>30</sup> was white and<sup>c</sup> glistening. And, behold, there talked with him two men, which were Moses<sup>31</sup> and<sup>d</sup> Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

<sup>32</sup> But Peter and they that were with him were heavy with sleep: and<sup>e</sup> when they were awake, they saw his glory, and the two men that stood with him.

## MATTHEW.

<sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.  
<sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said,

'This is my beloved Son, in whom I am well pleased: hear ye him.'

<sup>6</sup> And when the disciples heard it, they fell on their face, and were<sup>7</sup> sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus<sup>9</sup> only. And as they came down from the mountain, Jesus

## MARK.

<sup>5</sup> And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he<sup>h</sup> wist not what to say: for they<sup>7</sup> were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud,<sup>i</sup> saying,

'This is my beloved Son: hear him.'

<sup>8</sup> And suddenly, when they had looked round about, they saw no man any more, save Jesus only, with themselves.  
<sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from

<sup>33</sup> And it came to pass, as they<sup>f</sup> departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.  
<sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying,

'This is my<sup>k</sup> beloved Son: hear him.'

<sup>36</sup> And when the voice<sup>m</sup> was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

<sup>a</sup> 2, 3. Garments became.

<sup>b</sup> 3 Omit as snow.

<sup>c</sup> 29. Dazzling.

<sup>d</sup> 3, 4, 30. Elijah; so also throughout the section.

<sup>e</sup> 32. Or having remained awake.

<sup>f</sup> 33. Were parting.

<sup>g</sup> 5. Rabbi.

<sup>h</sup> 6. Knew not what to answer.

<sup>i</sup> 7. Omit saying.

<sup>k</sup> 35. Chosen.

<sup>m</sup> 36. Came.

## MATTHEW 17.

charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

- <sup>10</sup> And his disciples asked him, saying, Why then say the scribes, that <sup>11</sup> Elias must first come? And Jesus answered and said unto them, Elias truly <sup>a</sup> shall first come, and restore all <sup>12</sup> things: but I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of <sup>13</sup> them. Then the disciples understood that he spake unto them of John the Baptist.

## MARK 9.

<sup>10</sup> the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

- <sup>11</sup> And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set <sup>13</sup> at naught. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

§ 90. JESUS HEALS A DEMONIAK, WHOM THE DISCIPLES COULD NOT HEAL.

Region of Cesarea Philippi. A. D. 29.

MATT. 17 : 14-21.

MARK 9 : 14-29.

Luke 9 : 37-43.

- (1) *Jesus, coming to the multitude, finds them questioning the nine disciples, Matt. 14; Mark 14-16; Luke 37.* (2) *The cause, the disciples unable to cast out a dumb spirit, Matt. 15, 16; Mark 17, 18; Luke 38-40.* (3) *Jesus' expositulation, Matt. 17; Mark 19; Luke 41.* (4) *The demoniac brought to Jesus, Mark 20; Luke 42.* (5) *His father describes his case; declares his faith in the power of Jesus, Mark 21-24.* (6) *The dumb and deaf spirit cast out, Matt. 18; Mark 25-27; Luke 42.* (7) *All amazed, Luke 43.* (8) *The inquiry of the nine, Matt. 19; Mark 28.* (9) *The faith needed; and its aids, prayer and fasting, Matt. 20, 21; Mark 29.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>14</sup> And when they were come to the multitude, <sup>14</sup> And when <sup>b</sup> he came to his disciples, <sup>b</sup> he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and <sup>16</sup> running to him, saluted him. And he asked the scribes, What question <sup>17</sup> ye with them? And there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son; for he is a <sup>d</sup> lunatic, and sore vexed; for oft-times he falleth into the fire, and oft one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb <sup>18</sup> spirit; and wheresoever <sup>e</sup> he taketh him <sup>e</sup> he teareth him; and he <sup>37</sup> And it came to pass, that on the next day, when they were come down from the <sup>c</sup> hill, much people met him. <sup>38</sup> And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son: for he is mine <sup>39</sup> only child. And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that

<sup>a</sup> 11. Cometh and shall.

<sup>b</sup> 14. They.

<sup>c</sup> 37. Mountain.

<sup>d</sup> 15. Epileptic, and suffereth grievously.

<sup>e</sup> 18. It.

## MATTHEW 17.

<sup>16</sup> into the water. And I brought him to thy disciples, and they could not cure him.

<sup>17</sup> Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I <sup>b</sup>suffer you? bring him hither to me.

<sup>21</sup> lowed, foaming. And he asked his father, How long is it ago since this  
<sup>22</sup> came unto him? And he said, Of a child: and oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any  
<sup>23</sup> thing, have compassion on us, and help us. Jesus said unto him, If thou  
<sup>24</sup> <sup>c</sup>canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said <sup>d</sup> with tears, Lord, I believe;

## MATTHEW.

<sup>18</sup> And Jesus rebuked the devil, and he departed out of him: and the <sup>e</sup>child was cured from that very hour.

<sup>27</sup> out of him: and he was as one dead; inasmuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.

## MATTHEW.

<sup>19</sup> Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your <sup>f</sup>unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. <sup>h</sup>Howbeit, this kind goeth not out but by prayer and fasting.

## MARK 9.

foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. He answereth <sup>a</sup> him, and saith, O faithless generation, how long shall I be with you? how long shall I <sup>b</sup>suffer you? Bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him; and he fell on the ground, and wal-

<sup>25</sup> lief! When Jesus saw that the people came running together, he rebuked the <sup>c</sup>foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And the *spirit* cried, and rent him sore, and came

<sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him

<sup>29</sup> out? And he said unto them, This kind can come forth by nothing, but by prayer <sup>i</sup> and fasting.

## LUKE 9.

he foameth again, and bruising him, hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast him out, and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and <sup>b</sup>suffer you? Bring thy son <sup>42</sup> hither. And as he was yet a coming, the devil threw him down, and tare *him*.

## LUKE.

And Jesus rebuked the unclean spirit, and healed the <sup>e</sup>child, and delivered him again to his father.

<sup>43</sup> And they were all amazed at the mighty power of God.

## MARK.

<sup>a</sup> 19. Them.

<sup>d</sup> 24. OMIT with tears, Lord.

<sup>e</sup> 20. Little faith.

<sup>b</sup> 17, 19, 41. Bear with.

<sup>c</sup> 25. Unclean.

<sup>h</sup> 21. OMIT verse 21, or text.

<sup>c</sup> 23. Canst! All.

<sup>f</sup> 18, 42. Boy.

<sup>i</sup> 29. OMIT and fasting, or text.

## § 91. JESUS AGAIN FORETELLS HIS OWN DEATH AND RESURRECTION.

Galilee. A. D. 29.

MATT. 17 : 22, 23.

MARK 9 : 30-32.

LUKE 9 : 43-45.

- (1) *Jesus abides in Galilee, Matt. 22; Mark 30. (Compare John 7 : 1, § 79.)*  
 (2) *All amazed at his mighty power, Luke 43. (3) Predicts his death and resurrection, Matt. 22, 23; Mark 31; Luke 44. (4) The disciples sorry, though they understood not, Matt. 23; Mark 32; Luke 45.*

MATTHEW.

MARK.

LUKE.

<sup>22</sup> And while they abode in Galilee, Jesus said unto them,

The Son of man shall be <sup>a</sup> betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

<sup>30</sup> And they departed thence and passed through Galilee; and he would not that any man should know it. <sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; <sup>b</sup> and after that he is killed, he shall rise <sup>c</sup> the third day. <sup>32</sup> But they understood not that saying, and were afraid to ask him.

<sup>43</sup> But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. <sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

## § 92. THE TRIBUTE MONEY MIRACULOUSLY PROVIDED.

Capernaum. A. D. 29.

MATT. 17 : 24-27.

MARK 9 : 33.

- (1) *They come to Capernaum, Matt. 24; Mark 33. (2) Peter's conversation with the tax gatherers, 24. (3) Jesus shows his exemption from such charges, 25, 26. (4) Waives his right, and by miracle provides the required sum, 27.*

MATTHEW.

MARK.

<sup>24</sup> And when they were come to Capernaum, they that received <sup>d</sup> tribute-money came to Peter, and said, Doth

<sup>25</sup> not your Master pay <sup>d</sup> tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a <sup>e</sup> piece of money: that take, and give unto them for me and thee.

<sup>a</sup> 22. Delivered.<sup>d</sup> 24. The half-shekel.<sup>b</sup> 31. And when he is killed.<sup>c</sup> 31. After three days.<sup>e</sup> 27. Shekel.



§ 93. THE DISCIPLES CONTEND WHO SHALL BE GREATEST. JESUS DISCOURSES ON HUMILITY AND AVOIDING GIVING OFFENSE.

Capernaum. A. D. 29.

MATT. 18 : 1-14.

MARK 9 : 33-50.

LUKE 9 : 46-50.

- (1) *The dispute, Luke 46.* (2) *Jesus inquires, but they are silent, Mark 33, 34.* (3) *One asks, Who is the greatest? etc., Matt. 1.* (4) *The servant of all, Mark 35.* (5) *Sets a little child in their midst, and enforces a childlike, humble spirit, Matt. 2-5; Mark 36, 37; Luke 47, 48.* (6) *The intolerance of the disciples, Mark 38; Luke 49.* (7) *Jesus disapproves of it, Mark 39-41; Luke 50.* (8) *The fearfulness of offending one of his followers, Matt. 6, 7; Mark 42.* (9) *Should part with whatever causes them to offend, Matt. 8, 9; Mark 43-49.* (10) *An exhortation first to purity and then to peace, Mark 50.* (11) *These humble Christians protected by their Father, Matt. 10.* (12) *His Son sent to save them, Matt. 11.* (13) *Rejoices in their recovery, Matt. 12, 13.* (14) *Nor will suffer them to perish, Matt. 14.*

MARK.

LUKE.

- <sup>33</sup> and being in the house, he asked <sup>46</sup> Then there arose a reasoning them, What was it that ye <sup>a</sup>disputed among yourselves by the among them, which of them should be greatest.  
<sup>34</sup> way? But they held their peace;  
for by the way they had disputed among them-

MATTHEW.

- <sup>1</sup> At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me.

- selves who *should* be the greatest. And he sat down, and called the twelve and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took <sup>c</sup>a child, and set him in the midst of them: and when he had taken him in his arms, he said <sup>37</sup> unto them, Whosoever shall receive one of <sup>d</sup>such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.  
<sup>38</sup> And John answered him, saying, Master, we saw one casting out devils in thy name, <sup>e</sup>and he followeth not us; and we forbade him, because he followeth not <sup>39</sup> us. But Jesus said,

LUKE.

- <sup>47</sup> And Jesus perceiving the <sup>b</sup>thought of their heart, took <sup>c</sup>a child, and set him by him, and said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same <sup>e</sup>shall be great.  
<sup>49</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, For-

<sup>a</sup> 33. Were reasoning.  
<sup>e</sup> 43. Is great.

<sup>b</sup> 47. Reasoning.

<sup>c</sup> 36, 47. A little. <sup>d</sup> 37. Such little.  
<sup>f</sup> 38. Omr and he followeth not us.

## MARK 9.

## LUKE 9.

Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. For whosoever shall give you a cup

bid *him* not: for he that is not against <sup>a</sup> us, is for us.

## MATTHEW.

<sup>6</sup> But, whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and *that* he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore, if thy hand or thy foot <sup>b</sup> offend thee, cut them off, and cast *them* from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast <sup>9</sup> into everlasting fire. And if thine eye <sup>b</sup> offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

<sup>49</sup> and the fire is not quenched. For every one shall be salted with fire, and <sup>50</sup> every sacrifice shall be salted with salt. Salt <sup>c</sup> is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## MATTHEW.

<sup>10</sup> Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which <sup>11</sup> is in heaven. <sup>d</sup> For the Son of man is come to save that which was lost. <sup>12</sup> How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, <sup>13</sup> and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine <sup>14</sup> which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

## § 94. METHOD OF DEALING WITH AN OFFENDING BROTHER. THE CHURCH'S POWER IN RESPECT TO DISCIPLINE AND PRAYER.

Capernaum. A. D. 29.

MATT. 18 : 15-20.

(1) *Tell an offending brother his fault alone*, 15. (2) *Then if need be, in the presence of one or two*, 16. (3) *And lastly to the church*, 17. (4) *Grants*

<sup>a</sup> 50. You, is for you.

<sup>c</sup> 44, 46. OMIT these verses.

<sup>b</sup> 43, 8, 9, 45, 47. Cause thee to stumble.

<sup>d</sup> 11. OMIT ver. 11, or text.

*them the necessary power of reception and exclusion, 17, 18. (5) And of effectual united prayer, 19, 20.*

### MATTHEW.

- <sup>15</sup> Moreover, if thy brother <sup>a</sup> shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall <sup>b</sup> neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.
- <sup>19</sup> Again, I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

### § 95. ON FORGIVENESS. PARABLE OF THE UNMERCIFUL SERVANT.

Capernaum. A. D. 29.

MATT. 18 : 21-35.

- (1) *The penitent offender to be forgiven without limit, 21, 22. (2) The debtor owing ten thousand talents forgiven, 23-27. (3) But the same servant unmerciful to a fellow-servant who owed him a hundred pence (denaries), 28-30. (4) Therefore he is delivered to the tormentors, 31-34. (5) Application; a warning, 35.*

### MATTHEW.

- <sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.
- <sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king which would <sup>c</sup> take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.
- <sup>29</sup> And his fellow-servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee <sup>d</sup> all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had <sup>e</sup> compassion on thy fellow-servant, even as I had <sup>e</sup> pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother <sup>f</sup> their trespasses.

<sup>a</sup> 15. Sin.

<sup>d</sup> 29. OMIT all.

<sup>b</sup> 17. Refuse.

<sup>e</sup> 33. Mercy.

<sup>c</sup> 23. Make a reckoning.

<sup>f</sup> 35. OMIT their trespasses.

## § 96. THE FEAST OF TABERNACLES-APPROACHING. JESUS STILL REMAINS IN GALILEE.

Probably Capernaum. A. D. 29.

JOHN 7 : 2-9.

- (1) *The feast near at hand, John 2.* (2) *His brethren desire him to go up openly, 3-5.* (3) *Their unbelief, 5.* (4) *Refuses to gratify their vanity, 6-8.* (5) *Remains in Galilee, 9.*

JOHN.

<sup>2</sup> <sup>3</sup> Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may <sup>4</sup> see the works that thou doest. For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly.* If thou do these things, <sup>5</sup> show thyself to the world. (For <sup>a</sup>neither did his brethren believe in him.) <sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is always <sup>7</sup> ready. The world can not hate you; but me it hateth, because I testify of it, <sup>8</sup> that the works thereof are evil. Go ye up unto this feast: I go not up <sup>b</sup> yet <sup>9</sup> unto this feast; for my time is not yet full come. When he had said these words unto them, he abode *still* in Galilee.

## § 97. JESUS GOES UP TO THE FEAST PRIVATELY, PASSING THROUGH SAMARIA. A SAMARITAN VILLAGE REFUSES TO RECEIVE HIM.

LUKE 9 : 51-56.

JOHN 7 : 10.

- (1) *Jesus goes up to the feast, as in secret, John 10.* (2) *A Samaritan village refuses to receive him, Luke 51-53.* (3) *The spirit of James and John, Luke 54.* (4) *Jesus rebukes them, Luke 55.* (5) *Jesus came to save, not to destroy, Luke 56.*

LUKE.

JOHN.

<sup>51</sup> And it came to pass, when <sup>c</sup>the <sup>10</sup> But when his brethren were gone time was come that he should be received up, he steadfastly set his face up, then went he also up unto the <sup>52</sup> to go to Jerusalem, and sent messengers before his face: and they feast, not openly, but as it were in secret. <sup>53</sup> went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, be- <sup>54</sup> cause his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command <sup>55</sup> fire to come down from heaven, and consume them, <sup>d</sup> even as Elias did? But he turned, and rebuked them, and said, ye know not what manner of spirit <sup>56</sup> ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

## § 98. CONCERNING FOLLOWING JESUS. THE REQUIREMENTS OF DISCIPLESHIP.

Samaria. A. D. 29.

MATT. 8 : 19-22.

LUKE 9 : 57-62.

- (1) *Denial of self must be expected in following Jesus, Matt. 19, 20; Luke 57, 58.* (2) *Jesus must be preferred above all, Matt. 21, 22; Luke 59, 60.* (3) *Must not look back, Luke 61, 62.*

<sup>a</sup> 5. Even his brethren did not.<sup>c</sup> 51. The days were well-nigh come.<sup>b</sup> 8. Many ancient authorities omit yet.<sup>d</sup> 54. Omit even as Elias did, or text.

## MATTHEW.

<sup>19</sup> And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

<sup>21</sup> And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury <sup>c</sup> their dead.

<sup>61</sup> And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

## LUKE.

<sup>57</sup> And <sup>a</sup> it came to pass, that as they went in the way, a certain *man* said unto him, <sup>b</sup> Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

<sup>59</sup> And he saith unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury <sup>c</sup> their dead: but go thou and preach the kingdom of God.

<sup>a</sup> 57. OMIT it came to pass, that.

<sup>b</sup> 57. OMIT Lord.

<sup>c</sup> 22, 60. Their own dead.

## PART VI.

### FROM THE FEAST OF TABERNACLES UNTIL CHRIST'S ARRIVAL AT BETHANY, SIX DAYS BEFORE HIS LAST PASSOVER.

Six months, less six days, from October A. D. 29 to April A. D. 30.

#### § 99. JESUS AT THE FEAST OF TABERNACLES TEACHES IN THE TEMPLE. THE RULERS ATTEMPT TO SEIZE HIM.

Jerusalem. A. D. 29.

JOHN 7 : 11-8 : 1.

(1) *Jesus sought at the feast ; opinions about him, 11-18.* (2) *Teaching publicly, his capability is questioned, 14, 15.* (3) *Asserts the divine authority of his doctrine, and its self-commending power, 16-18.* (4) *Reproves the Jews for their hostility, 19, 20.* (5) *Shows that healing a man is not so great a violation of the Sabbath as the practice of circumcising on that day, 21-24.* (6) *Some express doubts concerning his Messiahship, 25-27.* (7) *Jesus asserts his divine origin again, and more distinctly, 28, 29.* (8) *Some seek to take him, 30.* (9) *But many of the people believe, 31.* (10) *Therefore the rulers send officers to take him, 32.* (11) *He intimates his speedy removal in language that his hearers cannot understand, 33-36.* (12) *The last day of the feast, Jesus invites them to the fountain of life, 37-39.* (13) *A new dispute arises concerning him, but no one molests him, 40-44.* (14) *The officers, deeply impressed, do not seize him, 45, 46.* (15) *Reproved by the Pharisees, 47-49.* (16) *Nicodemus, suggesting that Jesus should not be condemned unheard, is taunted too, 50-52.* (17) *Each goes to his home, 53.* (18) *Jesus goes to the Mount of Olives, 1.*

JOHN.

<sup>11</sup> <sup>12</sup> Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him : for some said, <sup>13</sup> He is a good man : others said, Nay ; but he deceiveth the people. Howbeit, no man spake openly of him, for fear of the Jews. <sup>14</sup> Now, about the midst of the feast, Jesus went up into the temple, and <sup>15</sup> taught. And the Jews marvelled, saying, How knoweth this man letters, <sup>16</sup> having never learned? Jesus answered them, and said, My doctrine is not <sup>17</sup> mine, but his that sent me. If any man <sup>a</sup> will do his will, he shall know of <sup>18</sup> the doctrine, whether it be of God, or whether I speak <sup>b</sup> of myself. He that <sup>19</sup> speaketh <sup>b</sup> of himself, seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>20</sup> Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and saith, Thou hast a devil : who

<sup>a</sup> 17. Willett to do.

<sup>b</sup> 17, 18. From.

## JOHN 7.

<sup>21</sup> goeth about to kill thee? Jesus answered and said unto them, I have done  
<sup>22</sup> one work, and ye all marvel. <sup>a</sup> Moses therefore gave unto you circumcision  
 (not because it is of Moses, but of the fathers); and ye on the sabbath day  
<sup>23</sup> circumcise a man. If a man on the sabbath day receive circumcision, that  
 the law of Moses should not be broken; are ye angry at me, because I have  
<sup>24</sup> made a man every whit whole on the sabbath day? Judge not according to  
 the appearance, but judge righteous judgment.

<sup>25</sup> Then said some of them of Jerusalem, Is not this he whom they seek to  
<sup>26</sup> kill? But lo, he speaketh boldly, and they say nothing unto him. Do the  
<sup>27</sup> rulers know indeed that this is the <sup>b</sup> very Christ? Howbeit, we know this  
 man, whence he is: but when <sup>c</sup> Christ cometh, no man knoweth whence  
 he is.

<sup>28</sup> Then cried Jesus in the temple, as he taught, saying, Ye both know me, and  
 ye know whence I am: and I am not come of myself, but he that sent me is  
<sup>29</sup> true, whom ye know not. But I know him; for I am from him, and he hath  
<sup>30</sup> sent me. Then they sought to take him: but no man laid hands on him,  
<sup>31</sup> because his hour was not yet come. And many of the people believed on  
 him, and said, When <sup>c</sup> Christ cometh, will he do more <sup>d</sup> miracles than these  
 which this *man* hath done?

<sup>32</sup> The Pharisees heard that the people murmured such things concerning him:  
<sup>33</sup> and the Pharisees and the chief priests sent officers to take him. Then said  
 Jesus unto them, Yet a little while am I with you, and *then* I go unto him  
<sup>34</sup> that sent me. Ye shall seek me, and shall not find *me*: and where I am,  
<sup>35</sup> *thither* ye can not come. Then said the Jews among themselves, Whither  
 will he go, that we shall not find him? will he go unto the <sup>e</sup> dispersed among  
<sup>36</sup> the <sup>f</sup> Gentiles, and teach the <sup>f</sup> Gentiles? What *manner* of saying is this that  
 he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye  
 can not come?

<sup>37</sup> In the last day, that great *day* of the feast, Jesus stood and cried, saying,  
<sup>38</sup> If any man thirst, let him come unto me, and drink. He that believeth on  
 me, as the Scripture hath said, out of his belly shall flow rivers of living  
<sup>39</sup> water. (But this spake he of the Spirit, which they that believe on him  
 should receive; for the Holy Ghost was not yet *given*, because that Jesus was  
 not yet glorified.)

<sup>40</sup> <sup>g</sup> Many of the people therefore, when they heard this saying, said, Of a  
<sup>41</sup> truth this is the Prophet. Others said, This is the Christ. But some said,  
<sup>42</sup> Shall Christ come out of Galilee? Hath not the scripture said, That Christ  
 cometh of the seed of David, and out of the town of Bethlehem, where David  
<sup>43</sup> <sup>44</sup> was? So there was a division among the people, because of him. And some  
 of them would have taken him; but no man laid hands on him.

<sup>45</sup> Then came the officers to the chief priests and Pharisees; and they said  
<sup>46</sup> unto them, Why have ye not brought him? The officers answered, Never  
<sup>47</sup> man spake like this man. Then answered them the Pharisees, Are ye also  
<sup>48</sup> deceived? Have any of the rulers, or of the Pharisees, believed on him?  
<sup>49</sup> <sup>50</sup> But this people who knoweth not the law are cursed. Nicodemus saith unto  
<sup>51</sup> them (he that came to Jesus by night, being one of them), Doth our law judge  
<sup>52</sup> *any* man, before it hear him, and know what he doeth? They answered and  
 said unto him, Art thou also of Galilee? Search and <sup>h</sup> look: for out of Gali-  
<sup>53</sup> <sup>i</sup> lee ariseth no prophet. And every man went unto his own house. Jesus  
 went unto the mount of Olives.

<sup>a</sup> 22. For this cause hath Moses given.

<sup>d</sup> 31. Signs.

<sup>e</sup> 40. Some.

<sup>b</sup> 26. OMIT very.

<sup>c</sup> 35. Dispersion.

<sup>h</sup> 52. See that out.

<sup>c</sup> 27, 31. The Christ.

<sup>f</sup> 31. Greeks.

<sup>i</sup> 53. See on 8 : 2.

§ 100. THE JUDGMENT OF JESUS ASKED CONCERNING A WOMAN TAKEN IN ADULTERY.

Jerusalem. A. D. 29.

JOHN 8 : 2-11.

(1) *Jesus again teaching in the temple*, 2. (2) *An adulteress brought before him*, 3, 4. (3) *The question of the Scribes and Pharisees*, 5, 6. (4) *The conduct and answer of Jesus*, 6-8. (5) *The conviction and departure of her accusers*, 9, 10. (6) *Jesus commands her, Go and sin no more*, 11.

<sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, *even unto the last*: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

§ 101. JESUS CONTINUES TO TEACH IN THE TEMPLE; THE JEWS IN ANGER ATTEMPT TO STONE HIM.

Jerusalem. A. D. 29.

JOHN 8 : 12-59.

(1) *Jesus proclaims himself the light of the world*, 12. (2) *The evidence questioned*, 13. (3) *His own testimony sufficient, but to this is added his Father's also*, 14-18. (4) *Where is his father*, 19. (5) *Where he spake these words*, 20. (6) *Jesus again refers to his going away, and that they should die in their sins*, 21-24. (7) *Again intimates who he is*, 25-27. (8) *The saving truths connected with his death will ultimately convince his followers*, 25-29. (9) *Many then believe*, 30. (10) *Promises those who believe, true freedom*, 31, 32. (11) *Though Abraham's seed, they need freedom from sin*, 33-38. (12) *Not in the highest sense the children of Abraham*, 39-41. (13) *They claim God as their Father*, 41. (14) *Jesus shows who is their father*, 42-45. (15) *Their unbelief a proof that they are not of God*, 46, 47. (16) *The Jews further revile him*, 48. (17) *Jesus reasserts his intimate relation to the Father and the life-giving power of his doctrine*, 49-51. (18) *They still further revile him and his doctrine*, 52, 53. (19) *He asserts that his Father honors him*, 54, 55. (20) *Also, Abraham's knowledge and joy concerning him*, 56. (21) *The retort of the Jews*, 57. (22) *Declares his pre-existence*, 58. (23) *Escapes being stoned*, 59.

<sup>12</sup> Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

\* 2. Most ancient authorities omit John 7 : 53-8 : 11. Those that contain it vary much from each other.



## JOHN 8.

<sup>13</sup> The Pharisees therefore said unto him, Thou bearest record of thyself; thy  
<sup>14</sup> record is not true. Jesus answered and said unto them, Though I bear record  
of myself, *ye* my record is true: for I know whence I came, and whither I  
<sup>15</sup> <sup>16</sup> go: but ye can not tell whence I come and whither I go. Ye judge after the  
flesh, I judge no man. And yet if I judge, my judgment is true: for I am not  
<sup>17</sup> alone, but I and the Father that sent me. It is also written in your law,  
<sup>18</sup> "That the testimony of two men is true." I am one that bear witness of  
<sup>19</sup> myself; and the Father that sent me, beareth witness of me. Then said they  
unto him, Where is thy father? Jesus answered, Ye neither know me, nor  
my Father: if ye had known me, ye should have known my Father also.  
<sup>20</sup> These words spake <sup>a</sup> Jesus in the treasury, as he taught in the temple: and  
no man laid hands on him, for his hour was not yet come.  
<sup>21</sup> Then said <sup>a</sup> Jesus again unto them, I go <sup>b</sup> my way, and ye shall seek me,  
<sup>22</sup> and shall die in your sins: whither I go, ye can not come. Then said the  
Jews, Will he kill himself? because he saith, Whither I go, ye can not come.  
<sup>23</sup> And he said unto them, Ye are from beneath; I am from above: ye are of  
<sup>24</sup> this world; I am not of this world. I said therefore unto you, that ye shall  
die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.  
<sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, Even  
<sup>26</sup> *the same* that I said unto you from the beginning. I have many things to say,  
and to judge of you: but he that sent me, is true; and I speak to the world  
<sup>27</sup> those things which I have heard of him. They understood not that he spake  
to them of the Father.  
<sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then  
shall ye know that I am *he*, and *that* I do nothing of myself; but as <sup>c</sup> my  
<sup>29</sup> Father hath taught me, I speak these things. And he that sent me is with  
me: the Father hath not left me alone; for I do always those things that  
please him.  
<sup>30</sup> <sup>31</sup> As he spake these words, many believed on him. Then said Jesus to those  
Jews which believed on him, If ye continue in my word, *then* are ye my dis-  
<sup>32</sup> ciples indeed; and ye shall know the truth, and the truth shall make you  
<sup>33</sup> free. They answered him, We be Abraham's seed, and were never in bondage  
<sup>34</sup> to any man: how sayest thou, ye shall be made free? Jesus answered them,  
Verily, verily, I say unto you, Whosoever committeth sin, is the servant of  
<sup>35</sup> sin. And the servant abideth not in the house forever, *but* the Son abideth  
<sup>36</sup> <sup>37</sup> ever. If the Son therefore shall make you free, ye shall be free indeed. I  
know that ye are Abraham's seed; but ye seek to kill me, because my word  
<sup>38</sup> hath no place in you. I speak that which I have seen with my Father: and  
ye do that which ye have <sup>d</sup> seen with your father.  
<sup>39</sup> They answered and said unto him, Abraham is our father. Jesus saith unto  
them, If ye were Abraham's children, ye would do the works of Abraham.  
<sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have  
<sup>41</sup> heard of God: this did not Abraham. Ye do the deeds of your father. Then  
said they to him, We be not born of fornication; we have one Father, *even*  
<sup>42</sup> God. Jesus said unto them, If God were your father, ye would love me; for  
I proceeded forth and came from God; neither came I of myself, but he sent  
<sup>43</sup> me. Why do ye not understand my speech? *even* because ye can not hear my  
<sup>44</sup> word. Ye are of *your* father the Devil, and the lusts of your father <sup>e</sup> ye will  
do: he was a murderer from the beginning, and abode not in the truth; be-  
cause there is no truth in him. When he speaketh a lie, he speaketh of his  
<sup>45</sup> own: for he is a liar, and the father of it. And because I tell *you* the truth,  
ye believe me not.  
<sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye

<sup>a</sup> 20, 21. *he*.<sup>d</sup> 38. Heard from.<sup>b</sup> 21. Away.<sup>e</sup> 44. It is your will to do.<sup>c</sup> 28. The.

## JOHN 8.

47 not believe me? He that is of God, heareth God's words; ye therefore hear  
 48 *them* not, because ye are not of God. Then answered the Jews, and said unto  
 49 him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus  
 answered, I have not a devil; but I honor my Father, and ye do dishonor  
 50 me. And I seek not mine own glory: there is one that seeketh and judgeth.  
 51 Verily, verily, I say unto you, if a man keep my saying, he shall never see  
 52 death. Then said the Jews unto him, Now we know that thou hast a devil.  
 53 Abraham is dead, and the prophets; and thou sayest if a man keep my say-  
 ing, he shall never taste of death. Art thou greater than our father Abraham,  
 which is dead? and the prophets are dead: whom makest thou thyself?  
 54 Jesus answered, If I honor myself, my honor is nothing: it is my Father that  
 55 honoreth me, of whom ye say, that he is your God. Yet ye have not known  
 him; but I know him; and if I should say, I know him not, I shall be a liar  
 56 like unto you: but I know him, and keep his saying. Your father Abraham  
 57 rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews  
 unto him, Thou art not yet fifty years old, and hast thou seen Abraham?  
 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was,  
 59 I am. Then took they up stones to cast at him: but Jesus hid himself, and  
 went out of the temple, <sup>a</sup>going through the midst of them, and so passed by.

## § 102. THE SEVENTY INSTRUCTED AND SENT FORTH.

Jerusalem. A. D. 29.

LUKE 10 : 1-16.

(1) *The seventy sent forth, two by two, before him*, 1. (2) *The harvest great; the laborers few; need of prayer*, 2. (3) *Sent as lambs among wolves*, 3. (4) *Their provisions*, 4. (5) *How to enter a house*, 5. (6) *Where to abide*, 6, 7. (7) *Preach and heal, where received*, 8, 9. (8) *What to do, when rejected*, 10, 11. (9) *The condition of such in the day of judgment*, 12. (10) *Woes upon the highly favored but wicked cities of Galilee*, 13-15. (11) *They are his representatives*, 16.

<sup>1</sup> After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as <sup>4</sup> lambs among wolves. Carry neither purse, nor <sup>b</sup> scrip, nor shoes: and <sup>5</sup> salute no man by the way. And into whatsoever house ye enter, first say, <sup>6</sup> Peace be to this house. And if the son of peace be there, your peace shall <sup>7</sup> rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy <sup>8</sup> of his hire. Go not from house to house. And into whatsoever city ye enter, <sup>9</sup> and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come <sup>10</sup> nigh unto you. But into whatsoever city ye enter, and they receive you not, <sup>11</sup> go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth <sup>c</sup> on us, we do wipe off against you: notwithstanding, <sup>12</sup> be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom than for that city. <sup>13</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they <sup>14</sup> had a great while ago repented, sitting in sackcloth and ashes. But it shall

<sup>a</sup> 59. OMIT going and to end of verse.<sup>b</sup> 4. Wallet.<sup>c</sup> 11. To our feet.

## LUKE 10.

<sup>15</sup> be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum! <sup>a</sup> which art exalted to heaven, <sup>b</sup> shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

## § 103. THE RETURN OF THE SEVENTY.

Judea. A. D. 29.

LUKE 10 : 17-24.

(1) *The seventy return, rejoicing that even devils are subject to them*, 17. (2) *Jesus declares Satan's fall and their power*, 18, 19. (3) *But tells them the true cause of rejoicing*, 20. (4) *Jesus rejoices in the bestowment of salvation on those whom the world despises*, 21, 22. (5) *The disciples truly happy*, 23, 24.

<sup>17</sup> And the seventy returned again with joy, saying, Lord, even the devils are <sup>18</sup> subject unto us <sup>c</sup> through thy name. And he said unto them, I beheld Satan <sup>19</sup> as lightning <sup>d</sup> fall from heaven. Behold, I give unto you <sup>e</sup> power to tread on serpents and scorpions, and over all the power of the enemy: and nothing <sup>20</sup> shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.

<sup>21</sup> In that hour Jesus rejoiced in <sup>f</sup> spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed <sup>22</sup> good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

<sup>23</sup> And he turned him unto *his* disciples, and said privately, Blessed *are* the <sup>24</sup> eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

## § 104. JESUS ANSWERS A LAWYER CONCERNING ETERNAL LIFE. PARABLE OF THE GOOD SAMARITAN.

Judea. A. D. 29.

LUKE 10 : 25-37.

(1) *The inquiry of a certain lawyer*, 25. (2) *Jesus directs him to the law*, 26-28. (3) *Teaches him who is his neighbor*, 29-36. (4) *Enjoins upon him his duty*, 37.

<sup>25</sup> And behold, a certain lawyer stood up and tempted him, saying, Master, <sup>26</sup> what shall I do to inherit eternal life? He said unto him, What is written in <sup>27</sup> the law? how readest thou? And he answering, said, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy <sup>28</sup> strength, and with all thy mind; and thy neighbor as thyself." And he said <sup>29</sup> unto him, Thou hast answered right: this do, and thou shalt live. But he, <sup>g</sup> willing to justify himself, said unto Jesus, And who is my neighbor?

<sup>30</sup> And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among <sup>h</sup> thieves, who stripped him of his raiment, and <sup>31</sup> wounded *him*, and departed, leaving *him* half dead. And by chance there

<sup>a</sup> 15. Shalt thou be.<sup>c</sup> 17. In.<sup>f</sup> 21. The Holy Spirit.<sup>b</sup> 15. Thou shalt be brought down to Hades.<sup>d</sup> 18. Fallen.<sup>e</sup> 29. desiring.<sup>e</sup> 19. Authority.<sup>h</sup> 30. Robbers.

## LUKE 10.

came down a certain priest that way ; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, <sup>a</sup> when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him : and whatsoever thou spendest more, when I come again, I will repay thee.

<sup>36</sup> Which now of these three, thinkest thou, was neighbor unto him that fell among the <sup>b</sup> thieves ? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## § 105. JESUS AT THE HOUSE OF MARTHA AND MARY.

Bethany. A. D. 29.

LUKE 10 : 38-42.

(1) *Jesus is entertained by Martha*, 38. (2) *Mary at Jesus' feet; Martha encumbered with much serving*, 39, 40. (3) *Martha's complaint*, 40. (4) *The reply of Jesus*, 41, 42.

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village ; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at <sup>c</sup> Jesus' feet, and heard his word. <sup>40</sup> But Martha was cumbered about much serving, and <sup>d</sup> came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, <sup>42</sup> Martha, thou art <sup>e</sup> careful, and troubled about many things ; but one thing is needful ; <sup>f</sup> and Mary hath chosen that good part, which shall not be taken away from her.

## § 106. THE DISCIPLES AGAIN TAUGHT HOW TO PRAY, AND ENCOURAGED THERETO. PARABLE OF THE FRIEND AT MIDNIGHT.

Judea, probably near Jerusalem. A. D. 29.

LUKE 11 : 1-13.

(1) *A disciple asks Jesus to teach them to pray*, 1. (2) *Jesus gives them the Lord's prayer*, 2-4 ; See Matt. 6 : 9-13. (3) *Encourages perseverance and importunity in prayer by the parable of the friend at midnight*, 5-10. (4) *Their Heavenly Father more willing than any earthly parent to grant their requests*, 11-13.

<sup>1</sup> And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, <sup>g</sup> Our Father which art in heaven, hallowed be thy name : thy Kingdom come : <sup>h</sup> thy will be done, as in heaven, so in earth ; give us day by day our daily bread : and forgive us our sins ; for we also forgive every one that is indebted to us : and lead us not into temptation ; <sup>i</sup> but deliver us from evil.

<sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; for a

<sup>a</sup> 35. OMIT when he departed.

<sup>d</sup> 40. Came up.

<sup>g</sup> 2. Father, hallowed, etc., or text.

<sup>i</sup> 4. OMIT but deliver, etc., or text.

<sup>b</sup> 36. Robbers.

<sup>e</sup> 41. Anxious.

<sup>h</sup> 2. OMIT thy will, etc., or text.

<sup>c</sup> 39. The Lord's.

<sup>f</sup> 42. For.

## LUKE 11.

<sup>6</sup> friend of mine <sup>a</sup> in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and <sup>8</sup> give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as <sup>9</sup> many as he needeth. And I say unto you, Ask, and it shall be given you; <sup>10</sup> seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

<sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a <sup>12</sup> stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall <sup>13</sup> ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

§ 107. JESUS HEALS A DUMB DEMONIAK. SOME REVILE; OTHERS DEMAND A SIGN. JESUS ANSWERS IN ORDER.

Judea. A. D. 29.

LUKE 11 : 14-36.

Compare Matt. 12 : 22-45; Mark 3 : 19-30. §§ 58, 59.

(1) *Jesus casts out a dumb spirit*, 14. (2) *Some ascribe his power to Beelzebub*, 15. (3) *Others demanded a sign*, 16. (4) *He shows the absurdity of Satan casting out Satan*, 17, 18. (5) *By whom then did the disciples of the Pharisees profess to cast them out?* 19. (6) *The kingdom of God come to them*, 20. (7) *The strong man overcome and spoiled*, 21, 22. (8) *If not for Christ, against him*, 23. (9) *Their terrible spiritual relapse and fearful ruin illustrated*, 24-26. (10) *The admiring exclamation of a certain woman*, 27. (11) *The suggestive response of Jesus*, 28. (12) *Only the sign of Jonah to be given to that generation*, 29, 30. (13) *A queen of the south and men of Nineveh shall condemn that generation in the judgment*, 31, 32. (14) *A candle or lamp is intended to be seen*, 33. (15) *The light or lamp of the body, the eye*, 34. (16) *Take heed to thy light*, 35-36.

<sup>14</sup> And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the <sup>b</sup> dumb spake; and the people wondered. <sup>15</sup> But some of them said, He casteth out devils through Beelzebub, the chief <sup>16</sup> of the devils. And others, tempting *him*, sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house, <sup>18</sup> falleth. If Satan also be divided against himself, how shall his kingdom <sup>19</sup> stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore <sup>20</sup> shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

<sup>21</sup> When <sup>c</sup> a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. <sup>23</sup> He that is not with me, is against me: and he that gathereth not with me, scattereth.

<sup>24</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house

<sup>a</sup> 6. From a journey.

<sup>b</sup> 14. Dumb man.

<sup>c</sup> 21. The strong man fully armed.

## LUKE 11.

<sup>25</sup> whence I came out. And when he cometh, he findeth *it* swept and garnished.  
<sup>26</sup> Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man <sup>a</sup>is worse than the first.

<sup>27</sup> And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

<sup>29</sup> And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but  
<sup>30</sup> the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites,  
<sup>31</sup> so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom  
<sup>32</sup> of Solomon: and behold, a greater than Solomon *is* here. The men of Nineveh shall <sup>b</sup>rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

<sup>33</sup> No man, when he hath lighted a <sup>c</sup>candle, putteth *it* in a <sup>d</sup>secret place, neither under a bushel, but on a <sup>e</sup>candlestick, that they which come in may see the  
<sup>34</sup> light. The <sup>c</sup>light of the body *is* the eye; therefore when thine eye is single, thy whole body is also full of light: but when *thine* eye is evil, thy body also *is*  
<sup>35</sup> full of darkness. Take heed therefore, that the light which is in thee, be not  
<sup>36</sup> darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light; as when the bright shining of a <sup>c</sup>candle doth give thee light.

§ 108. JESUS DINES WITH A PHARISEE. EXPOSES THE HYPOCRISY OF THE PHARISEES, AND PRONOUNCES WOES AGAINST THEM.

Judea. A. D. 29.

LUKE 11 : 37-54.

- (1) *Jesus dines with a Pharisee, who wonders that he omits a traditional ceremony, 37, 38. (2) Exposes the hypocrisy of the Pharisees, and teaches them how to be clean, 39-41. (3) First woe, for omitting the most important duties, 42. (4) Second woe, for loving popular applause, 43. (5) Third woe, for their inward secret wickedness, 44. (6) A lawyer aroused, 45. (7) Woes on lawyers; First, for binding grievous burdens, 46. (8) Second woe, for approving and following their fathers, who murdered the prophets, 47, 48. (9) The terrible judgments on that generation, 49-51. (10) Third woe, for taking away the key of knowledge, 52. (11) The Scribes and Pharisees strive to catch him in his words, 53, 54.*

## LUKE.

- <sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him: and  
<sup>38</sup> he went in and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first <sup>e</sup>washed before dinner. And the Lord said unto  
<sup>39</sup> him, Now do ye Pharisees make clean the outside of the cup and the platter;  
<sup>40</sup> but your inward part is full of ravening and wickedness. Ye fools! did not he that made that which is without make that which is within also?  
<sup>41</sup> But rather give alms of <sup>f</sup>such things as ye have; and behold, all things are clean unto you.  
<sup>42</sup> But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of

<sup>a</sup> 26. Becometh.

<sup>b</sup> 32. Stand.

<sup>c</sup> 33, 34, 36. Lamp.

<sup>d</sup> 33. The stand.

<sup>e</sup> 38. Bathed (Am).

<sup>f</sup> 41. Those things which are within, or which ye eat.

## LUKE 11.

herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the <sup>a</sup>uppermost seats in the synagogues, and greetings in the markets.

<sup>44</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

<sup>45</sup> Then answered one of the lawyers, and said unto him, Master, thus saying, <sup>46</sup> thou reproachest us also. And he said, Woe unto you also, *ye* lawyers! for ye lade man with burdens grievous to be borne, and ye yourselves touch not the <sup>47</sup> burdens with one of your fingers. Woe unto you! for ye build the sepulchres <sup>48</sup> of the prophets, and your fathers killed them. Truly ye bear witness, <sup>b</sup> that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, 'I will send them <sup>49</sup> prophets and apostles, and *some* of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the <sup>51</sup> world, may be required of this generation; from the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple;' verily, <sup>52</sup> I say unto you, It shall be required of this generation: Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

<sup>53</sup> And <sup>c</sup>as he said these things unto them, the scribes and the Pharisees began <sup>54</sup> to urge *him* vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

§ 109. JESUS DISCOURSES TO HIS DISCIPLES AND THE MULTITUDE, UPON HYPOCRISY, WORLDLINESS, AND UNWATCHFULNESS.

Judea. A. D. 29.

## LUKE 12 : 1-59.

(1) *Great multitudes*, 1. (2) *Jesus warns against hypocrisy, for it will be unmasked*, 2, 3. (3) *Against concealing what they are, for they need not fear men, and God will take care of them*, 4-7. (4) *He will reward those that confess him, and punish those who deny him and blaspheme the Spirit*, 8-10. (5) *They are to rely upon the help of the Spirit in their trials before men*, 11, 12. (6) *Jesus refuses to be Judge in dividing an inheritance*, 13, 14. (7) *Warns against covetousness*, 15. (8) *Illustrated by the parable of the rich fool*, 16-21. (9) *Not to be solicitous about the body, its food and raiment; God will care for them*, 22-30. (10) *But care for the soul*, 31. (11) *The Father's good pleasure to give them the kingdom*, 32. (12) *Therefore lay up treasure in heaven*, 33, 34. (13) *Be self-denying, diligent, and watchful servants*, 35-40. (14) *The faithful and wise steward*, 41, 42. (15) *His happiness*, 43, 44. (16) *The unfaithful servant*, 45. (17) *His miserable end*, 46. (18) *Knowledge of duty enhances guilt*, 47, 48. (19) *Jesus came to send fire on the earth*, 49. (20) *He himself must endure a baptism of suffering*, 50. (21) *Divisions in families foretold*, 51-53. (22) *The multitudes can judge of the weather*, 54, 55. (23) *Reproaches them for not discerning this time*, 56, 57. (24) *Exhorts them not to lose their short season of grace and salvation, but seek immediate reconciliation*, 58, 59.

## LUKE.

<sup>1</sup> In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say

<sup>a</sup> 43. Chief. <sup>b</sup> 48. And consent unto the works. <sup>c</sup> 53. When he was come out from thence.

## LUKE 12.

unto his disciples first of all, Beware ye of the leaven of the Pharisees, which  
 2 is hypocrisy. For there is nothing covered that shall not be revealed; neither  
 3 hid, that shall not be known. Therefore, whatsoever ye have spoken in dark-  
 ness, shall be heard in the light; and that which ye have spoken in the ear  
 in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body,  
 5 and after that have no more that they can do. But I will forewarn you  
 whom ye shall fear: Fear him which, after he hath killed, hath power to cast  
 6 into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two  
 7 farthings, and not one of them is forgotten before God? But even the very  
 hairs of your head are all numbered. Fear not, therefore: ye are of more  
 value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the  
 9 Son of man also confess before the angels of God. But he that denieth me  
 10 before men shall be denied before the angels of God. And whosoever shall  
 speak a word against the Son of man, it shall be forgiven him: but unto him  
 that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and  
 powers, <sup>a</sup> take ye no thought how or what thing ye shall answer, or what ye  
 12 shall say: for the Holy Ghost shall teach you in the same hour what ye ought  
 to say.

13 And one of the company said unto him, Master, speak to my brother, that  
 14 he divide the inheritance with me. And he said unto him, Man, who made  
 15 me a judge, or a divider over you? And he said unto them, Take heed, and  
 beware of <sup>b</sup> covetousness: for a man's life consisteth not in the abundance of  
 16 things which he possesseth. And he spake a parable unto them, saying, The  
 17 ground of a certain rich man brought forth plentifully: and he thought within  
 himself, saying, What shall I do, because I have no room where to bestow my  
 18 fruits? And he said, This will I do: I will pull down my barns and build  
 19 greater; and there will I bestow all my <sup>c</sup> fruits and my goods: and I will say  
 to my soul, Soul, thou hast much goods laid up for many years; take thine  
 20 ease, eat, drink, and be merry. But God said unto him, *Thou fool!* this  
 night thy soul shall be required of thee: then whose shall those things be  
 21 which thou hast provided? So *is* he that layeth up treasure for himself, and  
 is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, <sup>a</sup> Take no thought  
 for your life, what ye shall eat; neither for the body, what ye shall put on.  
 23 <sup>24</sup> The life is more than meat, and the body *is* more than raiment. Consider  
 the ravens: for they neither sow nor reap: which neither have storehouse,  
 24 nor barn: and God feedeth them. How much more are ye better than the  
 25 <sup>d</sup> fowls? And which of you <sup>e</sup> with taking thought can add to his <sup>f</sup> stature one  
 26 cubit? If ye then be not able to do that thing which is least, why take ye  
 thought for the rest?

27 Consider the lilies, how they grow: they toil not, they spin not; and yet I  
 say unto you, That Solomon in all his glory was not arrayed like one of these.  
 28 If then God so clothe the grass, which is to-day in the field, and to-morrow is  
 cast into the oven; how much more *will he clothe* you, O ye of little faith!  
 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of  
 30 doubtful mind. For all these things do the nations of the world seek after:  
 31 and your Father knoweth that ye have need of these things. But rather  
 seek ye <sup>g</sup> the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the  
 33 kingdom. Sell that ye have, and give alms: provide yourselves bags which  
 wax not old, a treasure in the heavens that faileth not, where no thief ap-

<sup>a</sup> 11, 22. Be not anxious.<sup>b</sup> 15. All covetousness.<sup>c</sup> 18. Corn (grain).<sup>d</sup> 24. Birds.<sup>e</sup> 25. By being anxious.<sup>f</sup> 25. Or age.<sup>g</sup> 31. His kingdom.



## LUKE 12.

<sup>34</sup> proacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

<sup>35</sup> <sup>36</sup> Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, <sup>39</sup> blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye <sup>a</sup>therefore ready also: for the Son of man cometh at an hour when ye think not.

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even <sup>42</sup> to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh <sup>44</sup> shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath.

<sup>45</sup> But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, <sup>46</sup> and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the <sup>b</sup>unbelievers.

<sup>47</sup> And that servant which knew his lord's will, and prepared not *himself*, <sup>48</sup> neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

<sup>49</sup> I am come to <sup>c</sup>send fire on the earth, and what will I, if it be already <sup>50</sup> kindled? But I have a baptism to be baptized with; and how am I straitened <sup>51</sup> till it be accomplished! Suppose ye that I am come to give peace on earth? <sup>52</sup> I tell you, Nay; but rather division. For from henceforth there shall be <sup>53</sup> five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

<sup>54</sup> And he said also to the people, When ye see a cloud rise out of the west, <sup>55</sup> straightway ye say, There cometh a shower; and so it is. And when *ye see* <sup>56</sup> the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is <sup>57</sup> it that ye do not discern this time? Yea, and why even of yourselves judge <sup>58</sup> ye not what is right? When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence <sup>d</sup> that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the <sup>59</sup> officer, and the officer cast thee into prison. I tell thee, thou shalt not <sup>e</sup>depart thence, till thou hast paid the very last mite.

<sup>a</sup> 40. OMIT therefore.<sup>d</sup> 58. To be quit of him.<sup>b</sup> 46. Unfaithful.<sup>e</sup> 59. Come out.<sup>c</sup> 49. Cast.

‡ 110. SLAUGHTER OF CERTAIN GALILEANS. PARABLE OF THE BARREN FIG TREE.

Judea. A. D. 29.

LUKE 13: 1-9.

(1) *Word brought of certain Galileans slaughtered by Pilate, 1. (2) Jesus warns the people against supposing those Galileans the greatest of sinners, and of the necessity of personal repentance, 2, 3. (3) So also in regard to those slain by the falling of the tower of Siloam, 4, 5. (4) The barren fig tree. After the most inexcusable unfruitfulness, a season given to repent, 6-9.*

<sup>1</sup> There were present at that season some that told him of the Galileans, <sup>2</sup> whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the <sup>3</sup> Galileans, because they suffered such things? I tell you, Nay; but except ye <sup>4</sup> repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were <sup>a</sup> sinners above all men <sup>5</sup> that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish.

<sup>6</sup> He spake also this parable: A certain man had a fig tree planted in his <sup>7</sup> vineyard: and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why <sup>b</sup> cumbereth it the <sup>8</sup> ground? And he answering, said unto him, Lord, let it alone this year also, <sup>9</sup> till I shall dig about it, and dung it: and if it bear fruit, *well*: and if not, then after that thou shalt cut it down.

§ 111. A MAN BORN BLIND HEALED ON THE SABBATH.

Jerusalem. A. D. 29.

JOHN 9: 1-41.

(1) *A man blind from his birth, 1. (2) Why blind, 2, 3. (3) The necessity of Christ's working, 4, 5. (4) Heals him, 6, 7. (5) The astonishment of his neighbors, 8-12. (6) Brought before the Pharisees; his straightforward testimony; confesses Jesus to be a prophet, 13-17. (7) His parents called; their testimony, 18-21. (8) Why his parents are guarded, 22, 23. (9) The man again examined; but will not vary his testimony, 24-27. (10) They revile him, 28, 29. (11) He adduces the miracle as an evidence that Jesus is of God, 30-33. (12) They excommunicate him, 34. (13) Jesus finds him, reveals himself as the Messiah and receives his homage as such, 35-38. (14) Jesus speaks of the results of his coming into the world: The spiritually enlightened; the self-confident and self-righteous darkened, 39-41.*

<sup>1</sup> And as Jesus passed by, he saw a man which was blind from *his* birth. <sup>2</sup> And his disciples asked him, saying, <sup>c</sup> Master, who did sin, this man, or his <sup>3</sup> parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest <sup>4</sup> in him. I must work the works of him that sent me, while it is day: the <sup>5</sup> night cometh, when no man can work. As long as I am in the world, I am the light of the world.

<sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the <sup>7</sup> spittle, and he anointed <sup>d</sup> the eyes of the blind man with the clay, and said

<sup>a</sup> 4. Offenders (debtors).

<sup>c</sup> 2. Rabbi.

<sup>b</sup> 7. Doth it also cumber.

<sup>d</sup> 6. His eyes with the.

## JOHN 9.

unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.

<sup>8</sup> The neighbors therefore, and they which before had seen him that he was <sup>a</sup> blind, said, Is not this he that sat and begged? Some said, This is he: <sup>9</sup> others *said*, He is like him: *but* he said, I am *he*. Therefore said they unto <sup>10</sup> him, How were thine eyes opened? He answered and said, <sup>b</sup> A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup> Then said they unto him, Where is he? He said, I know not.

<sup>13</sup> <sup>14</sup> They brought to the Pharisees him that aforetime was blind. And it was <sup>15</sup> the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto <sup>16</sup> them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such <sup>c</sup> miracles? <sup>17</sup> And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

<sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born <sup>19</sup> blind? How then doth he now see? His parents answered them and said, <sup>20</sup> We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is <sup>22</sup> of age; ask him: he shall speak for himself. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. <sup>23</sup> Therefore said his parents, he is of age; ask him.

<sup>24</sup> Then again called they the man that was blind, and said unto him, Give <sup>25</sup> <sup>d</sup> God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I <sup>26</sup> was blind, now I see. Then said they to him again, What did he to thee? <sup>27</sup> how opened he thine eyes? He answered them, I have told you <sup>e</sup> already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his <sup>28</sup> disciples? Then they reviled him, and said, Thou art his disciple; but we <sup>29</sup> are Moses' disciples. We know that God spake unto Moses; *as for* <sup>f</sup> this *fel-* <sup>30</sup> *low*, we know not from whence he is. The man answered and said unto them, Why, herein is a marvelous thing, that ye know not from whence he is, and <sup>31</sup> *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. <sup>32</sup> Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. <sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out: and when he had found him, he <sup>36</sup> said unto him, Dost thou believe on the Son of God? He answered and said, <sup>37</sup> Who is he, Lord, that I might believe on him? And Jesus said unto him, <sup>38</sup> Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him.

<sup>39</sup> And Jesus said, For judgment I am come into this world; that they which see not might see, and they which see might be made blind.

<sup>40</sup> And *some* of the Pharisees which were with him heard these words, and <sup>41</sup> said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; <sup>g</sup> therefore your sin remaineth.

<sup>a</sup> 8. A beggar. <sup>b</sup> 11. The; Omit the pool of.

<sup>c</sup> 27. Even now.

<sup>f</sup> 29. This man.

<sup>e</sup> 16. Signs.

<sup>g</sup> 41. Omit therefore.

<sup>d</sup> 24. Give glory to God.

## § 112. THE GOOD SHEPHERD.

Jerusalem. A. D. 29.

JOHN 10 : 1-21.

- (1) *False teachers and good shepherds contrasted*, 1-6. (2) *Jesus the door*, 7-9. (3) *The thief and Saviour contrasted*, 10. (4) *Jesus the good Shepherd; contrasted with the hireling*, 11-15. (5) *Other sheep he has*, 16. (6) *His laying down his life for his sheep*, 17, 18. (7) *Fresh discussion aroused among the Jews*, 19-21.

- <sup>1</sup> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.  
<sup>2</sup> <sup>3</sup> But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own  
<sup>4</sup> sheep by name, and leadeth them out. And when he putteth forth <sup>a</sup> his own sheep, he goeth before them and the sheep follow him: for they know his voice.  
<sup>5</sup> And a stranger will they not follow, but will flee from him: for they know  
<sup>6</sup> not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.  
<sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am the  
<sup>8</sup> door of the sheep. All that ever came before me are thieves and robbers: but  
<sup>9</sup> the sheep did not hear them. I am the door: by me if any man enter in, he  
<sup>10</sup> shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.  
<sup>11</sup> I am the good shepherd: the good shepherd <sup>b</sup> giveth his life for the sheep.  
<sup>12</sup> But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep,  
<sup>15</sup> and am known of mine. <sup>c</sup> As the Father knoweth me, <sup>d</sup> even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my  
<sup>17</sup> voice; and there shall be one <sup>e</sup> fold, and one shepherd. Therefore doth my  
<sup>18</sup> Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have <sup>f</sup> power to lay it down, and I have <sup>f</sup> power to take it again. This commandment have I received of my Father.  
<sup>19</sup> There was a division therefore again among the Jews for these sayings.  
<sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him?  
<sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

## § 113. JESUS AT THE FESTIVAL OF THE DEDICATION.

Jerusalem. About December 20th. A. D. 29.

JOHN 10 : 22-39.

- (1) *The feast of dedication; winter; Jesus in the temple*, 22, 23. (2) *The Jews request him to tell them plainly, if he was the Christ*, 24. (3) *Jesus replies, that he had already told them*, 25. (4) *Their unbelief an evidence that they are not his sheep*, 26, 27. (5) *Gives them eternal life; their everlasting security*, 28, 29. (6) *His oneness with the Father*, 30. (7) *The Jews about to stone him*, 31. (8) *Jesus asks why they stone him*, 32. (9) *They charge him with*

<sup>a</sup> 4. All his own, he.<sup>d</sup> 15. And I know the.<sup>b</sup> 11. Layeth down.<sup>e</sup> 16. Flock, one shepherd.<sup>c</sup> 15. Even as.<sup>f</sup> 18. Authority.

*blasphemy, 33. (10) He shows that his claim is in accordance with Scripture (Ps. 82 : 6), 34-36. (11) Again appeals to his works, 37, 38. (12) They attempt to seize him; Jesus escapes, 39.*

- <sup>22</sup> And it was at Jerusalem the feast of the dedication, and it was winter.  
<sup>23</sup> <sup>24</sup> And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.  
<sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that I do  
<sup>26</sup> in my Father's name, they bear witness of me. But ye believe not, because  
<sup>27</sup> ye are not of my sheep, <sup>a</sup>as I said unto you. My sheep hear my voice, and I  
<sup>28</sup> know them, and they follow me: and I give unto them eternal life; and they  
<sup>29</sup> shall never perish, neither shall any *man* pluck them out of my hand. My  
<sup>30</sup> Father, which gave *them* me, is greater than all; and no *man* is able to pluck  
<sup>31</sup> *them* out of my Father's hand. I and *my* Father are one.  
<sup>32</sup> Then the Jews took up stones again to stone him. Jesus answered them,  
<sup>33</sup> Many good works have I showed you from my Father; for which of those  
<sup>34</sup> works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law,

I said, Ye are gods?

- <sup>35</sup> If he called them gods, unto whom the word of God came—and the scripture  
<sup>36</sup> can not be broken—say ye of him whom the Father hath sanctified, and sent  
<sup>37</sup> into the world, Thou blasphemest; because I said, I am the Son of God? If  
<sup>38</sup> I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in <sup>b</sup>him.  
<sup>39</sup> Therefore they sought again to take him; but he escaped out of their hand,

#### § 114. JESUS RETIRES BEYOND JORDAN.

Bethany beyond Jordan. A. D. 30.

JOHN 10 : 40-42.

- (1) *Jesus goes beyond Jordan, 40. (2) Many acknowledge the testimony of John concerning Jesus to be true, 41. (3) And they believe, 42.*

- <sup>40</sup> And went away again beyond Jordan, into the place where John at first  
<sup>41</sup> baptized; and there he abode. And many resorted unto him, and said, John  
<sup>42</sup> did no miracle; but all things that John spake of this man were true. And many believed on him there.

#### § 115. JESUS HEALS AN INFIRM WOMAN ON THE SABBATH.

Perea. A. D. 30.

LUKE 13 : 10-21.

- (1) *Teaches in a synagogue, 10. (2) Heals an infirm woman, 11-13. (3) The rulers of the synagogue indignant, 14. (4) Jesus vindicates his performing the miracle on the Sabbath, 15, 16. (5) His adversaries ashamed; the multitude rejoices, 17. (6) Repeats the parable of the mustard, 18, 19. (7) Also of the leaven, 20, 21.*

- <sup>10</sup> <sup>11</sup> And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and  
<sup>12</sup> was bowed together, and could in no wise lift up *herself*. And when Jesus saw her he called *her to him*, and said unto her, Woman, thou art loosed from

<sup>a</sup> 26. OMIT as I said unto you.

<sup>b</sup> 38. The Father.

## LUKE 13.

- <sup>13</sup> thine infirmity. And he laid *his* hands on her: and immediately she was  
<sup>14</sup> made straight, and glorified God. And the ruler of the synagogue answered  
 with indignation, because that Jesus had healed on the sabbath day, and said  
 unto the people, There are six days in the week in which men ought to work:  
<sup>15</sup> in them therefore come and be healed, and not on the sabbath day. The Lord  
 then answered him, and said, <sup>a</sup> *Thou hypocrite!* doth not each one of you on  
 the sabbath loose his ox or *his* ass from the stall, and lead *him* away to water-  
<sup>16</sup> ing? And ought not this woman, being a daughter of Abraham, whom  
 Satan hath bound, lo, these eighteen years, be loosed from this bond on the  
<sup>17</sup> sabbath day? And when he had said these things, all his adversaries were  
 ashamed: and all the people rejoiced for all the glorious things that were done  
 by him.
- <sup>18</sup> Then said he, Unto what is the kingdom of God like? and whereunto shall  
<sup>19</sup> I resemble it? It is like a grain of mustard-seed, which a man took, and cast  
 into his garden, and it grew, and waxed a great tree; and the <sup>b</sup> fowls of the  
 air lodged in the branches of it.
- <sup>20</sup> <sup>21</sup> And again he said, Whereunto shall I liken the kingdom of God? It is  
 like leaven, which a woman took and hid in three measures of meal, till the  
 whole was leavened.

## § 116. JESUS JOURNEYING AND TEACHING. WARNED AGAINST HEROD.

Perea. A. D. 30.

LUKE 13: 22-35.

- (1) *Journeys toward Jerusalem, teaching, 22.* (2) *Are there few to be saved?*  
 23. (3) *Earnest and immediate effort for salvation necessary, 24-27.* (4)  
*Their miserable end, 28.* (5) *Whence the heirs of the kingdom, 28-30.* (6)  
*Some Pharisees advise him to depart out of Herod's dominions, 31.* (7)  
*Jesus intimates that his sufferings are not to be in Herod's dominions, but at*  
*Jerusalem, 32, 33.* (8) *The blindness and destruction of Jerusalem lamented,*  
 34, 35.
- <sup>22</sup> And he went through <sup>c</sup> the cities and villages, teaching, and journeying  
<sup>d</sup> toward Jerusalem.
- <sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said  
<sup>24</sup> unto them, Strive to enter in at the <sup>e</sup> strait gate: for many, I say unto you,  
<sup>25</sup> will seek to enter in, and shall not be able. When once the master of the  
 house is risen up, and hath shut to the door, and ye begin to stand without,  
 and to knock at the door, saying, Lord, Lord, open unto us; and he shall  
<sup>26</sup> answer and say unto you, I know you not whence ye are; then shall ye begin  
 to say, We have eaten and drunk in thy presence, and thou hast taught in  
<sup>27</sup> our streets. But he shall say, I tell you, I know you not whence ye are;  
<sup>28</sup> depart from me, all ye workers of iniquity. There shall be weeping and  
 gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all  
<sup>29</sup> the prophets, in the kingdom of God, and you *yourselves* thrust out. And  
 they shall come from the east, and *from* the west, and from the north, and  
<sup>30</sup> *from* the south, and shall sit down in the kingdom of God. And behold, there  
 are last, which shall be first; and there are first, which shall be last.
- <sup>31</sup> The same day, there came certain of the Pharisees, saying unto him,  
<sup>32</sup> Get thee out, and depart hence; for Herod <sup>g</sup> will kill thee. And he said unto  
 them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day  
<sup>33</sup> and to-morrow, and the third day I <sup>h</sup> shall be perfected. Nevertheless, I must  
 walk to-day and to-morrow, and the day following: for it can not be that a  
 prophet perish out of Jerusalem.

<sup>a</sup> 15. Ye hypocrites.<sup>b</sup> 19. Birds.<sup>c</sup> 22. OMIT the.<sup>d</sup> 22. On unto.<sup>e</sup> 24. Narrow door.<sup>f</sup> 31. In that very hour.<sup>g</sup> 31. Would fain.<sup>h</sup> 32. Am perfected.

## LUKE 13.

- <sup>34</sup> O Jerusalem! Jerusalem! which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!  
<sup>35</sup> Behold, your house is left unto you desolate. \* And verily, I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the LORD!

## § 117. JESUS RECEIVES NEWS OF LAZARUS' SICKNESS.

Perea. A. D. 30.

JOHN 11 : 1-6.

- (1) *Lazarus is sick*, 1. (2) *Who he was*, 2. (3) *Word sent to Jesus*, 3. (4) *The sickness for the glory of God*, 4. (5) *Remains two days*, 5, 6.

<sup>1</sup> Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of  
<sup>2</sup> Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was  
<sup>3</sup> sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom  
<sup>4</sup> thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified  
<sup>5</sup> thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

## § 118. DINES WITH A CHIEF PHARISEE ON THE SABBATH. HEALS A MAN WITH THE DROPSY. PARABLE OF GREAT SUPPER.

Perea. A. D. 30.

LUKE 14 : 1-24.

- (1) *Jesus eating in the house of a chief Pharisee*, 1. (2) *A man with dropsy*, 2. (3) *Lawyers and Pharisees silent when asked whether it was lawful to heal on the Sabbath*, 3. (4) *Heals the man, and vindicates the act*, 4-6. (5) *Advice to the bidden : take the lowest place*, 7-11. (6) *Advice to him that bade him : invite the poor and those that cannot recompense thee*, 12-14. (7) *A pious reflection of one at table*, 15. (8) *The parable of the Great Supper*, 16. | (9) *Those first invited with one accord excuse themselves*, 17-20. (10) *Those in the streets and lanes invited*, 21, 22. (11) *Those in the highways and hedges*, 23. (12) *Those first bidden debarred from the supper*, 24.

<sup>1</sup> And it came to pass, as he went into the house of one of the <sup>b</sup>chief Pharisees to eat bread on the sabbath day, that they watched him. And behold,  
<sup>2</sup> there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, is it lawful to heal  
<sup>4</sup> on the sabbath day? And they held their peace. And he took *him*, and  
<sup>5</sup> healed him, and let him go : and answered them, saying, Which of you shall have <sup>c</sup>an ass or an ox fallen into a pit, and will not straightway pull him  
<sup>6</sup> out on the sabbath day? And they could not answer him again to these things.

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked  
<sup>8</sup> how they chose out the chief <sup>d</sup>rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest <sup>e</sup>room, lest a  
<sup>9</sup> more honorable man than thou be bidden of him; and he that bade thee and

\* 35. OMIT verily . . . the time come when.

° 5. Or a son.

° 7. Seats.

<sup>b</sup> 1. Rulers of the.

° 8. Seat.

## LUKE 14.

him come and say to thee, Give this man place; and thou begin with shame to take the lowest <sup>a</sup> room. But when thou art bidden, go and sit down in the lowest <sup>a</sup> room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have <sup>b</sup> worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup> and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. <sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many: <sup>17</sup> and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife: and therefore I can not come. <sup>21</sup> So that servant came, and showed his lord these things.

Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, <sup>22</sup> and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

### § 119. TEACHES THE MULTITUDE WHAT IS REQUIRED OF A TRUE DISCIPLE.

Perea. A. D. 30.

LUKE 14 : 25-35.

(1) *Multitudes follow Jesus*, 25. (2) *He declares that no man can be his disciple without self-denial*, 26, 27. (3) *Hence the necessity of counting the cost. The man building a tower. A king going to war*, 28-32. (4) *Must forsake all*, 33. (5) *Disciples who apostatize worthless, and fit only to be cast away*, 34, 35.

<sup>25</sup> And there went great multitudes with him: and he turned and said unto <sup>26</sup> them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, <sup>27</sup> can not be my disciple. For which of you <sup>c</sup> intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? <sup>28</sup> Lest haply after he hath laid the foundation, and is not able to finish *it*, all <sup>29</sup> that behold *it* begin to mock him, saying, 'This man began to build, and was <sup>30</sup> not able to finish.' Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand <sup>31</sup> to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and <sup>d</sup> desireth conditions of peace.

<sup>a</sup> 9, 10. Place.

<sup>b</sup> 10. Glory.

<sup>c</sup> 28. Desiring.

<sup>d</sup> 32. Asketh.



## LUKE 14.

<sup>33</sup> So likewise, whosoever he be of you that forsaketh not all that he hath,  
<sup>34</sup> he can not be my disciple. Salt *is* good; but if the salt have lost his savor,  
<sup>35</sup> wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

## § 120. PARABLES OF THE LOST SHEEP; LOST PIECE OF SILVER; AND PRODIGAL SON.

Perea. A. D. 30.

## LUKE 15 : 1-32.

(1) *Pharisees murmur at his reception of publicans and sinners, 1, 2.* (2) *Vindicates himself by three parables, showing God's love for the greatest sinners. The wandering sheep sought, brought tenderly back, and rejoiced over, 3-7.* (3) *A piece of silver sought diligently after, and rejoiced over when found, 8-10.* (4) *The prodigal son receiving his portion, wasting it, and living on husks, 11-16.* (5) *Comes to himself, and resolves to return to his father, 17-19.* (6) *His return; confession; reception by his father, and his joy over him, 20-24.* (7) *The displeasure and murmuring of the elder son, 25-30.* (8) *The father shows the reasonableness of his conduct and joy, 31, 32.*

<sup>1</sup> Then drew near unto him all the publicans and sinners, for to hear him.  
<sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

<sup>3</sup> <sup>4</sup> And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

<sup>5</sup> <sup>6</sup> And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbors, saying  
<sup>7</sup> unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine <sup>a</sup>just persons which need no repentance.

<sup>8</sup> Either what woman having ten pieces of silver, if she lose one piece, doth not light a <sup>b</sup>candle, and sweep the house, and seek diligently till she find *it*?

<sup>9</sup> And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

<sup>10</sup> Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

<sup>11</sup> <sup>12</sup> And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of <sup>c</sup>goods that falleth to *me*. And he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there  
<sup>14</sup> wasted his substance with riotous living. And when he had spent all, there  
<sup>15</sup> arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into  
<sup>16</sup> his fields to feed swine. And he <sup>d</sup>would fain have filled his belly with the  
<sup>17</sup> husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread  
<sup>18</sup> enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am now no more worthy to be called thy son: make me as one of  
<sup>19</sup> thy hired servants.

<sup>a</sup> 7 Righteous.<sup>b</sup> 8. Lamp.<sup>c</sup> 12. The substance.<sup>d</sup> 16. Or would have been filled with.

## LUKE 15.

<sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring <sup>a</sup> forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the <sup>24</sup> fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again: he was lost, and is found. And they began to be merry.

<sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the <sup>26</sup> house, he heard music and dancing. And he called one of the servants, and <sup>27</sup> asked what these things <sup>b</sup> meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry and would not go in; therefore came his <sup>29</sup> father out, and entreated him. And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured <sup>31</sup> thy living with harlots, thou hast killed for him the fatted calf. And he said <sup>32</sup> unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## § 121. PARABLE OF THE UNJUST STEWARD.

Perea. A. D. 30.

LUKE 16 : 1-13.

(1) *Addresses his disciples, 1. (2) The unjust and prodigal steward called to an account, 1, 2. (3) His method of providing friends when put out of his stewardship, 3-7. (4) Calls forth the commendation of his lord, as showing a wise foresight, 8. (5) Make a wise and faithful use of earthly things in order to enjoy the true riches, 9-12. (6) Cannot serve God and mammon, 13.*

<sup>1</sup> And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh <sup>4</sup> away from me the stewardship: I <sup>c</sup> cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may <sup>5</sup> receive me into their houses. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? And <sup>6</sup> he said, A hundred measures of oil. And he said unto him, Take thy <sup>d</sup> bill, <sup>7</sup> and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said <sup>8</sup> unto him, Take thy <sup>d</sup> bill, and write four score. And the lord commended the <sup>e</sup> unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

<sup>9</sup> And I say unto you, Make to yourselves friends <sup>f</sup> of the mammon of unrighteousness; that when <sup>g</sup> ye fail, they may receive you into everlasting <sup>h</sup> habitations. He that is faithful in that which is least, is faithful also in

<sup>a</sup> 22. Forth quickly.<sup>d</sup> 6, 7. Bond (Writing).<sup>g</sup> 9. It shall fail.<sup>b</sup> 26. Might be.<sup>e</sup> 8. Unrighteous.<sup>h</sup> 9. Tabernacles.<sup>c</sup> 3. Have not strength to.<sup>f</sup> 9. By means of.

## LUKE 16.

<sup>11</sup> much ; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to <sup>12</sup> your trust the true riches? And if ye have not been faithful in that which <sup>13</sup> is another man's, who shall give you that which is your own? No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

## § 122. REPROVES THE PHARISEES. THE RICH MAN AND LAZARUS.

Perea. A. D. 30.

LUKE 16 : 14-31.

(1) *Covetous Pharisees deride him, 14.* (2) *Rebukes their hollow righteousness, 15.* (3) *Not one tittle of the law shall fail, 16, 17.* (4) *Reaffirms the law of adultery, 18.* (5) *The rich man and Lazarus contrasted, 19-21.* (6) *Their condition after death, 22, 23.* (7) *The rich man prays to Abraham in vain for himself and brethren, 24-30.* (8) *Scripture sufficient, and more efficient than a messenger from the dead, 31.*

<sup>14</sup> And the Pharisees also, who were <sup>a</sup> covetous, heard all these things, and <sup>15</sup> they <sup>b</sup> derided him. And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts ; for that which is highly esteemed among men, is abomination in the sight of God.

<sup>16</sup> The law and the prophets *were* until John : since that time the kingdom of <sup>17</sup> God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery ; and whosoever marrieth her that is put away from *her* husband, committeth adultery.

<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and <sup>20</sup> fared sumptuously every day : and there was a certain beggar named Lazarus, <sup>21</sup> which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and <sup>22</sup> licked his sores. And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried. <sup>23</sup> And in <sup>c</sup> hell he lifted up his eyes, being in <sup>d</sup> torments, and seeth Abraham afar <sup>24</sup> off, and Lazarus in his bosom. And he cried, and said, Father Abraham ! have mercy on me ! and send Lazarus, that he may dip the tip of his finger <sup>25</sup> in water, and cool my tongue : for I am <sup>d</sup> tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art <sup>26</sup> <sup>d</sup> tormented. And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, can not ; neither can <sup>27</sup> they pass to us, that *would come* from thence. Then he said, I pray thee, <sup>28</sup> therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into <sup>29</sup> this place of torment. Abraham saith unto him, They have Moses and the <sup>30</sup> prophets ; let them hear them. And he said, Nay, father Abraham : but if <sup>31</sup> one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

<sup>a</sup> 14. Lovers of money.<sup>b</sup> 14. Scoffed at.<sup>c</sup> 23. Hades.<sup>d</sup> 23, 24, 25 In anguish.

## § 123. JESUS INCULCATES FORBEARANCE, FAITH, AND HUMILITY.

LUKE 17 : 1-10.

- (1) *On offenses*, 1, 2. (2) *On forgiveness of injuries*, 3, 4. (3) *On faith*, 5, 6.  
(4) *Teaches to say*, *We are unprofitable servants*, 7-10.

1 Then said he unto the disciples, It is impossible but that offences will come :  
2 but woe *unto him* through whom they come ! It were better for him that a  
millstone were hanged about his neck, and he cast into the sea, than that he  
3 should offend one of these little ones. Take heed to yourselves !

If thy brother <sup>a</sup>trespass against thee, rebuke him ; and if he repent, forgive  
4 him. And if he <sup>a</sup>trespass against thee seven times a day, and seven times in  
a day turn again to thee, saying, I repent ; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. And the Lord said,  
If ye had faith as a grain of mustard-seed, ye might say unto this sycamine  
tree, Be thou plucked up by the root, and be thou planted in the sea ; and it  
should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto  
him <sup>b</sup>by and by, when he is come from the field, Go and sit down to meat ?  
8 and will not rather say unto him, Make ready wherewith I may sup, and gird  
thyself, and serve me, till I have eaten and drunken ; and afterward thou  
9 shalt eat and drink ? Doth he thank that servant because he did the things  
10 that were commanded him ? <sup>c</sup>I trow not. So likewise ye, when ye shall  
have done all those things which are commanded you, say, We are unprofitable  
servants : we have done that which was our duty to do.

## § 124. JESUS GOES INTO JUDEA AND RAISES LAZARUS FROM THE DEAD.

Bethany. A. D. 30.

JOHN 11 : 7-46.

- (1) *Jesus proposes to go into Judea*, 7. (2) *The disciples object*, 8. (3) *His reply*, 9, 10. (4) *Makes known the death of Lazarus to his disciples*, 11-15. (5) *Thomas' proposal*, 16. (6) *Having come, they find Lazarus had been dead four days*, 17. (7) *Bethany, near Jerusalem*, 18. (8) *Many had come to comfort the sisters*, 19. (9) *Jesus checks Martha's complaint*, 20-23. (10) *Encourages her faith*, 24-26. (11) *She confesses him to be the Christ*, 27. (12) *Martha goes and tells Mary secretly of the coming of Jesus*, 28, 29. (13) *Mary goes to Jesus, followed by her sympathizing friends*, 30, 31. (14) *Mary's sorrowful exclamation*, 32. (15) *The sympathy of Jesus*, 33-35. (16) *Inferences of the Jews*, 36, 37. (17) *Jcsus comes to the tomb*, 38. (18) *Commands the stone to be rolled away, and reproves the unbelief of Martha*, 39, 40. (19) *His prayer*, 41, 42. (20) *Lazarus called forth*, 43, 44. (21) *Many believe ; but some go and tell the Pharisees*, 45, 46.

7 Then after that saith he to his disciples, Let us go into Judea again. *His*  
disciples say unto him, <sup>d</sup>Master, the Jews of late sought to stone thee ; and  
9 goest thou thither again ? Jesus answered, Are there not twelve hours in the  
day ? if any man walk in the day, he stumbleth not, because he seeth the  
10 light of this world : but if a man walk in the night, he stumbleth, because  
there is no light in him.

11 These things said he : and after that he saith unto them, Our friend Lazarus  
12 sleepeth ; but I go that I may awake him out of sleep. Then said his disci-  
13 ples, Lord, if he sleep, he <sup>e</sup>shall do well. Howbeit Jesus spake of his death :

<sup>a</sup> 3, 4. Sin.  
<sup>d</sup> 7. Rabbi.

<sup>b</sup> 7. OMIT by and by.  
<sup>e</sup> 12. Will recover.

<sup>c</sup> 9. OMIT I trow not.

## JOHN 11.

<sup>14</sup> but they thought that he had spoken of taking of rest in sleep. Then said  
<sup>15</sup> Jesus unto them plainly, Lazarus is dead; and I am glad for your sakes that  
 I was not there, to the intent ye may believe; nevertheless, let us go unto him.

<sup>16</sup> Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us  
 also go, that we may die with him.

<sup>17</sup> Then when Jesus came, he found that he had *lain* in the <sup>a</sup>grave four days  
 already. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

<sup>18</sup> And many of the Jews came to Martha and Mary, to comfort them concern-  
 ing their brother.

<sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met  
<sup>21</sup> him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord,  
<sup>22</sup> if thou hadst been here, my brother had not died. But I know that, even  
<sup>23</sup> now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus  
<sup>24</sup> saith unto her, Thy brother shall rise again. Martha saith unto him, I know  
<sup>25</sup> that he shall rise again in the resurrection at the last day. Jesus said unto  
 her, I am the resurrection, and the life: he that believeth in me, though he  
<sup>26</sup> were dead, yet shall he live: and whosoever liveth and believeth in me,  
<sup>27</sup> shall never die. Believest thou this? She saith unto him, Yea, Lord: I  
 believe that thou art the Christ, the Son of God, which should come into the  
 world.

<sup>28</sup> And when she had so said, she went her way, and called Mary her sister  
 secretly, saying, The Master is come, and calleth for thee. As soon as she  
<sup>29</sup> heard *that*, she arose quickly, and came unto him. Now Jesus was not yet  
<sup>30</sup> come into the <sup>b</sup>town, but was in that place where Martha met him. The  
 Jews then which were with her in the house, and comforted her, when they  
 saw Mary that she rose up hastily and went out, followed her, <sup>c</sup>saying, She  
 goeth unto the grave to weep there.

<sup>32</sup> Then when Mary was come where Jesus was, and saw him, she fell down at  
 his feet, saying unto him, Lord, if thou hadst been here, my brother had not  
<sup>33</sup> died. When Jesus therefore saw her weeping, and the Jews also weeping  
<sup>34</sup> which came with her, he groaned in the spirit, and was troubled, and said,  
<sup>35</sup> Where have ye laid him? They say unto him, Lord, come and see. Jesus  
<sup>36</sup> <sup>37</sup> wept. Then said the Jews, Behold how he loved him! And some of them  
 said, Could not this man, which opened the eyes of the blind, have caused  
<sup>38</sup> that even this man should not have died? Jesus therefore again groaning in  
 himself, cometh to the grave. It was a cave, and a stone lay upon it.

<sup>39</sup> Jesus said, Take ye away the stone. Martha, the sister of him that was  
 dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead*  
<sup>40</sup> four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest  
 believe, thou shouldest see the glory of God?

<sup>41</sup> Then they took away the stone <sup>d</sup>from the *place* where the dead was laid.  
 And Jesus lifted up *his* eyes, and said, "Father, I thank thee that thou hast  
<sup>42</sup> heard me: and I knew that thou hearest me always: but because of the  
 people which stand by, I said *it*, that they may believe that thou hast sent  
<sup>43</sup> me." And when he thus had spoken, he cried with a loud voice, Lazarus,  
<sup>44</sup> come forth! And he that was dead came forth, bound hand and foot with  
 grave-clothes: and his face was bound about with a napkin. Jesus saith unto  
 them, Loose him, and let him go.

<sup>45</sup> Then many of the Jews which came to Mary, and had seen the things  
<sup>46</sup> which Jesus did, believed on him. But some of them went their ways to the  
 Pharisees, and told them what things Jesus had done.

<sup>a</sup> 17. Tomb.<sup>b</sup> 30. Village.<sup>c</sup> 31. Supposing that she was going.<sup>d</sup> 41. OMIT from, etc., to end of sentence.

§ 125. A COUNCIL TO PUT JESUS TO DEATH. HE RETIRES TO EPHRAIM.

Jerusalem. Ephraim. A. D. 30.

JOHN 11 : 47-54.

- (1) *The chief priests and the Pharisees hold a council*, 47. (2) *They fear the Romans*, 48. (3) *The prophecy of Caiaphas*, 49-52. (4) *From that time they resolve on his death*, 53. (5) *Jesus departs to the city of Ephraim*, 54.

<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said,  
<sup>48</sup> What do we? for this man doeth many <sup>a</sup>miracles. If we let him thus alone,  
 all men will believe on him: and the Romans shall come, and take away both  
<sup>49</sup> our place and nation. And one of them named Caiaphas, being the high-  
<sup>50</sup> priest that same year, said unto them, Ye know nothing at all, nor consider  
 that it is expedient for <sup>b</sup>us, that one man should die for the people, and that  
<sup>51</sup> the whole nation perish not. (And this spake he not of himself: but being  
 high-priest that year, he prophesied that Jesus should die for that nation:  
<sup>52</sup> and not for that nation only, but that also he should gather together in one  
<sup>53</sup> the children of God that were scattered abroad.) Then from that day forth  
 they took counsel together for to put him to death.

<sup>54</sup> Jesus therefore walked no more openly among the Jews; but went thence  
 unto <sup>c</sup>a country near to the wilderness, into a city called Ephraim, and there  
 continued with his disciples.

§ 126. JESUS PASSES THROUGH THE MIDST OF SAMARIA AND GALILEE  
 IN HIS LAST JOURNEY TO JERUSALEM. TEN LEPEERS CLEANSED.

Probably Samaria. A. D. 30.

LUKE 17 : 11-19.

- (1) *Jesus passes through Samaria and Galilee*, 11. (2) *Ten lepers meet him, as he was entering a certain village*, 12. (3) *Their request*, 13. (4) *Commands them to show themselves to the priest; are cleansed*, 14. (5) *Only one, a Samaritan, returns to give thanks*, 15-18. (6) *Christ's approval*, 19.

<sup>11</sup> And it came to pass, as <sup>d</sup>he went to Jerusalem, that he <sup>e</sup>passed through the  
 midst of Samaria and Galilee.

<sup>12</sup> And as he entered into a certain village, there met him ten men that were  
<sup>13</sup> lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus,  
<sup>14</sup> Master, have mercy on us! And when he saw *them*, he said unto them, Go  
 show yourselves unto the priests. And it came to pass, that, as they went,  
<sup>15</sup> they were cleansed. And one of them, when he saw that he was healed,  
<sup>16</sup> turned back, and with a loud voice glorified God, and fell down on *his* face  
<sup>17</sup> at his feet, giving him thanks: and he was a Samaritan. And Jesus answer-  
<sup>18</sup> ing, said, Were there not ten cleansed? but where *are* the nine? <sup>f</sup>There are  
<sup>19</sup> not found that returned to give glory to God, save this stranger. And he  
 said unto him, Arise, go thy way: thy faith hath made thee whole.

§ 127. HOW THE KINGDOM OF GOD WOULD COME. THE COMING OF  
 CHRIST.

Probably Galilee. A. D. 30.

LUKE 17 : 20-37.

- (1) *A question of a Pharisee*, 20. (2) *How the kingdom of God would come*,  
 21. (3) *How the Son of man would come*, 22-24. (4) *But his disciples*

<sup>a</sup> 47. Signs.

<sup>b</sup> 50. You.

<sup>c</sup> 54. The.

<sup>d</sup> 11. They were on the way to.

<sup>e</sup> 11. Was passing.

<sup>f</sup> 18. Were there none found, etc.?

*must first expect suffering, 25. (5) As in the days of Noah, and of Lot, so of the coming of the Son of man, 26-30. (6) Then no time to delay or turn back, 31-33. (7) The separations that will then take place, 34-36. (8) Similar sins will bring like judgments, 37.*

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not <sup>21</sup> with observation. Neither shall they say, 'Lo here!' or 'Lo there!' for, behold, the kingdom of God is <sup>b</sup> within you.

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to <sup>23</sup> see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'See here!' or 'See there!' go not after *them*, nor follow <sup>24</sup> *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in <sup>25</sup> his day. But first must he suffer many things, and be rejected of this generation.

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son <sup>27</sup> of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and <sup>28</sup> destroyed them all. Likewise also as it was in the days of Lot; they did eat, <sup>29</sup> they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, <sup>30</sup> and destroyed *them* all: even thus shall it be in the day when the Son of man is revealed.

<sup>31</sup> In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let <sup>32</sup> <sup>33</sup> him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, In that night there shall be two *men* in one bed; the one <sup>34</sup> shall be taken, and the other shall be left. Two *women* shall be grinding <sup>35</sup> together; the one shall be taken, and the other left. <sup>c</sup>Two *men* shall be in <sup>36</sup> the field; the one shall be taken, and the other left. And they answered and <sup>37</sup> said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

#### § 128. PARABLES OF THE IMPORTUNATE WIDOW, AND OF THE PHARISEE AND PUBLICAN. THE NATURE OF SUCCESSFUL PRAYER.

Galilee. A. D. 30.

LUKE 18 : 1-14.

(1) *Always pray, and not faint, 1. (2) The power of earnest entreaty on a hard-hearted man, 2-5. (3) How much more will God hear the urgent cries of his people, 6-8. (4) Speaks to the self-righteous, 9. (5) Two men at prayer, 10. (6) The self-complacent thanksgiving of the Pharisee, 11, 12. (7) The self-renouncing prayer of a penitent publican, 13. (8) How they were answered, 14.*

<sup>1</sup> And he spake a parable unto them *to this end*, that men ought always to <sup>2</sup> pray, and not to faint, saying, There was in a city a judge, which feared not <sup>3</sup> God, neither regarded man. And there was a widow in that city; and she <sup>4</sup> came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, <sup>5</sup> nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming <sup>d</sup> she weary me.

<sup>a</sup> 21. OMIT LO.

<sup>c</sup> 36. OMIT ver. 36 (Matt. 24 : 40).

<sup>b</sup> 21. In the midst of you, or text.

<sup>d</sup> 5. She wear me out.

LUKE 18.

- <sup>6</sup> And the Lord said, Hear what the unjust judge saith. And shall not God  
<sup>7</sup> avenge his own elect, which cry day and night unto him, <sup>a</sup> though he bear  
<sup>8</sup> long with them? I tell you that he will avenge them speedily. Neverthe-  
less, when the Son of man cometh, shall he find faith on the earth?  
<sup>9</sup> And he spake this parable unto certain which trusted in themselves that  
<sup>10</sup> they were righteous, and despised <sup>b</sup> others: Two men went up into the temple  
<sup>11</sup> to pray; the one a Pharisee, and the other a publican. The Pharisee stood  
and prayed thus with himself: God, I thank thee, that I am not as <sup>c</sup> other  
<sup>12</sup> men *are*, extortioners, unjust, adulterers, or even as this publican. I fast  
<sup>13</sup> twice in the week, I give tithes of all that I <sup>d</sup> possess. And the publican,  
standing afar off, would not lift up so much as *his eyes* unto heaven, but smote  
<sup>14</sup> upon his breast, saying, God be merciful to me <sup>e</sup> a sinner! I tell you, This  
man went down to his house, justified *rather* than the other: for every one  
that exalteth himself shall be abased; and he that humbleth himself shall  
be exalted.

§ 129. FINAL DEPARTURE FROM GALILEE. GOES BEYOND JORDAN.  
PRECEPTS CONCERNING DIVORCE.

Perea. A. D. 30.

MATT. 19 : 1-12.

MARK 10 : 1-12.

- (1) *Leaves Galilee and goes beyond Jordan, Matt. 1; Mark 1. (2) Followed by great multitudes; taught, and healed, Matt. 2; Mark 1. (3) The Pharisees propound a difficult question respecting divorce, Matt. 3; Mark 2. (4) Jesus refers them to the law of Moses, Matt. 4-6; Mark 3, 6-9. (5) The bill of divorcement permitted for the hardness of their hearts, Matt. 7, 8; Mark 4, 5. (6) Divorce lawful but for one cause, Matt. 9; Mark 10-12. (7) The misgivings of his disciples, Matt. 10. (8) Teaches that no rule is applicable to all cases, Matt. 11. (9) Mentions several instances of lawful celibacy, Matt. 12.*

MATTHEW.

MARK.

- <sup>1</sup> And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the <sup>f</sup>coasts of Judea, beyond  
<sup>2</sup> Jordan. And great multitudes followed him, and he healed them there.  
<sup>3</sup> The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?  
<sup>4</sup> And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, <sup>g</sup> made them male and female, and  
<sup>1</sup> And he arose from thence, and cometh into the <sup>f</sup>coasts of Judea, <sup>g</sup> by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.  
<sup>2</sup> And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempt-  
<sup>3</sup> ing him. And he answered and said unto them, What did Moses com-  
<sup>4</sup> mand you? And they said, Moses suffered to write a bill of divorce-  
<sup>5</sup> ment and to put *her* away. And Jesus answered and said unto them, For the hardness of your heart, he  
<sup>6</sup> wrote you this precept, but from the beginning of the creation, <sup>h</sup> God  
<sup>7</sup> made them male and female. "For

<sup>a</sup> 7. And he is long suffering over them.

<sup>d</sup> 12. Get. <sup>e</sup> 13. The. <sup>f</sup> 1. Borders.

<sup>g</sup> 9. Or the rest.

<sup>h</sup> 11. The rest of.

<sup>i</sup> 1. And beyond the Jordan. <sup>j</sup> 6. He.



## MATTHEW 19.

said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and <sup>a</sup>they twain shall be one flesh?" Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put <sup>7</sup>asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put <sup>8</sup>her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery. His disciples say unto him, If the case of the man be so with *his* wife, it is not <sup>c</sup>good to marry. But he said unto them, <sup>12</sup>All men can not receive this saying, save *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

## MARK 10.

this cause shall a man leave his father and mother, and cleave to his wife, and <sup>a</sup>they twain shall be one flesh:" so then they are no more <sup>9</sup>twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.

<sup>10</sup> And in the house his disciples asked him again of the same *matter*. <sup>11</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if <sup>b</sup>a woman shall put away her husband, and be married to another, she committeth adultery.

## § 130. JESUS RECEIVES AND BLESSES THE LITTLE CHILDREN.

Perea. A. D. 30.

MATT. 19 : 13-15.

MARK 10 : 13-16.

LUKE 18 : 15-17.

(1) *The disciples rebuke those bringing young children to Jesus, Matt. 13; Mark 13; Luke 15.* (2) *Jesus permits them, Matt. 14; Mark 14; Luke 16.* (3) *The kingdom of God to be received as a little child, Mark 15; Luke 17.* (4) *Took them in his arms and blessed them, Matt. 16; Mark 16.*

## MATTHEW.

## MARK.

## LUKE.

<sup>13</sup> Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer <sup>g</sup>little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

<sup>13</sup> And they brought <sup>d</sup>young children to him, that he should touch them; and *his* disciples rebuked <sup>f</sup>those that brought *them*. But <sup>14</sup>when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not:

<sup>15</sup> And they brought unto him also <sup>e</sup>infants, that he would touch them: but when *his* disciples saw *it*, they <sup>16</sup>rebuked them. But Jesus called them *unto him*, and said, Suffer <sup>g</sup>little children to come unto me; and forbid them not: for of such is the kingdom of God.

<sup>a</sup> 5, 8. The.  
15. Their babes.

<sup>b</sup> 12. She herself.

<sup>c</sup> 10. Expedient.  
<sup>f</sup> 13. Them.

<sup>d</sup> 13. Little.  
<sup>g</sup> 14, 16. The little.

## MATTHEW 19.

## MARK 10.

## LUKE 18.

- for of such is the king-  
<sup>15</sup> dom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.  
<sup>15</sup> And he laid *his* hands on them, and departed thence.  
<sup>16</sup> And he took them up in his arms, <sup>a</sup> put *his* hands upon them, and blessed them.

## § 131. THE RICH YOUNG RULER. DISCOURSE ON RICHES AND FORSAKING ALL FOR HIS SAKE.

Perea. A. D. 30.

## MATT. 19 : 16-30.

## MARK 10 : 17-31.

## LUKE 18 : 18-30.

- (1) *A certain ruler asks, Good Master, etc., Matt. 16; Mark 17; Luke 18.*  
 (2) *Jesus asks, Why callest thou me good? Matt. 17; Mark 18; Luke 19.*  
 (3) *Tells him to keep the commandments, Matt. 17-19; Mark 19; Luke 20.*  
 (4) *These he professes to have kept, Matt. 20; Mark 20; Luke 21.* (5) *What lack I yet? Matt. 20.* (6) *Jesus loved him, Mark 21.* (7) *Commands him to sell all and follow him, Matt. 21; Mark 21; Luke 22.* (8) *The young man goes away sorrowful, Matt. 22; Mark 22; Luke 23.*  
 (9) *How difficult for a rich man to enter into the kingdom, Matt. 23; Mark 23; Luke 24.* (10) *The disciples astonished, Mark 24.* (11) *Jesus explains it of those who trust in riches, Mark 24.* (12) *Jesus farther declares the difficulty, Matt. 24; Mark 25; Luke 25.* (13) *The disciples exceedingly amazed, Matt. 25; Mark 26; Luke 26.* (14) *All things possible with God, Matt. 26; Mark 27; Luke 27.* (15) *Peter affirms that they had forsaken all, Matt. 27; Mark 28; Luke 28.* (16) *Utters a promise to the twelve, Matt. 28.* (17) *A general promise to all believers, Matt. 29; Mark 29, 30; Luke 29, 30.* (18) *But the first will be last, and the last first, Matt. 30; Mark 31.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>16</sup> And behold, one came and said unto him, <sup>b</sup> Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, <sup>c</sup> Why callest thou me good? *there is none good but one, that is, God: but if thou wilt enter into life, keep the* <sup>16</sup> commandments. He saith unto him, Which? Jesus said, "Thou shalt <sup>d</sup> do no murder;"  
<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?  
<sup>18</sup> And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.* Thou knowest the commandments, "Do not commit adulter-"  
<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, *that is, God.* Thou knowest the commandments, "Do not commit adultery,"

\* 16. And blessed them, laying his hands upon them.

b 16. OMIT good.

c 17. Why asketh thou me concerning that which is good? One there is who is good.

d 18. Not kill.

## MATTHEW 19.

"Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not bear false witness;" "Honor thy father and *thy* mother;" and, "Thou shalt love thy neighbor as thyself." The young man said unto him, All these things have I <sup>a</sup>kept <sup>b</sup>from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily, I say unto you, <sup>c</sup>That a rich man shall hardly enter into the kingdom of heaven.

<sup>24</sup> the kingdom of God! But Jesus answereth again,

## MATTHEW.

<sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then <sup>25</sup> can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible, but with God all things

## MARK 10.

ery;" "Do not kill;" "Do not steal;" "Do not bear false witness;" "Defraud not;" "Honor thy father and mother."

<sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go <sup>c</sup>thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, <sup>d</sup>take up the cross, and follow me. <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

<sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying 'among themselves, Who then can be saved? And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

## LUKE 18.

"Do not kill," "Do not steal," "Do not bear false witness," "Honor thy father and thy mother."

<sup>21</sup> And he said, All these have I <sup>a</sup>kept from my youth up.

<sup>22</sup> Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

## LUKE.

<sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard *it* said, Who then can be saved? And he said, The things which are impossible with men, are possible with God.

<sup>a</sup> 20, 21. Observed.

<sup>c</sup> 21 Omit thy way.

<sup>e</sup> 23. It is hard for a rich man to.

<sup>b</sup> 20. OMIT from my youth up.

<sup>d</sup> 21. OMIT take up the cross.

<sup>f</sup> 26. Unto him.

## MATTHEW 19.

<sup>27</sup> are possible. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit <sup>a</sup> in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sister, or father, or mother, <sup>c</sup> or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life. But many *that are* first shall be last, and the last *shall* be first.

## MARK 10.

<sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many *that are* first shall be last; and the last first.

## LUKE 18.

<sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this <sup>b</sup> present time, and in the world to come life everlasting.

## § 132. PARABLE OF THE LABORERS IN THE VINEYARD.

Perea. A. D. 30.

MATT. 20 : 1-16.

(1) *Laborers hired early for a penny a day, 1, 2. (2) Others hired at the third, sixth, ninth, and eleventh hours, 3-7. (3) At evening all alike receive a penny, beginning with the last, 8-10. (4) The first begin to murmur, 11, 12. (5) The householder vindicates his conduct, 13-15. (6) The first last, and the last first, 16.*

<sup>1</sup> For the kingdom of heaven is like unto a man *that is* a householder, which <sup>2</sup> went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his <sup>3</sup> vineyard. And he went out about the third hour, and saw others standing <sup>4</sup> idle in the market-place, and said unto them, Go ye also into the vineyard; <sup>5</sup> and whatsoever is right, I will give you. And they went their way. Again <sup>6</sup> he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing <sup>d</sup> idle, and saith unto <sup>7</sup> them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; <sup>e</sup> and whatsoever is right, *that* shall ye receive. <sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their* hire, beginning from the last unto the <sup>9</sup> first. And when they came *that were hired* about the eleventh hour, they

<sup>a</sup> 28. On.<sup>d</sup> 6. OMIT idle.<sup>b</sup> 30. OMIT present.<sup>e</sup> 7. OMIT and, etc., to end of verse.<sup>c</sup> 29. OMIT or wife.

## MATTHEW 20.

<sup>10</sup> received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good

<sup>12</sup> man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

<sup>13</sup> But he answered one of them, and said, Friend, I do thee no wrong: didst <sup>14</sup> not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I <sup>15</sup> will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

<sup>16</sup> So the last shall be first, and the first last: <sup>a</sup> for many be called, but few chosen.

## § 133. JESUS THE THIRD TIME FORETELLS HIS DEATH AND RESURRECTION.

Perea. A. D. 30.

MATT. 20: 17-19.

MARK 10: 32-34.

LUKE 18: 31-34.

(1) *On their journey to Jerusalem, Matt. 17; Mark 32. (2) The disciples amazed and afraid, Mark 32. (3) Foretells his betrayal, death, and resurrection, in accordance with prophecy, Matt. 18, 19; Mark 33, 34; Luke 31-33. (4) His disciples understand not, Luke 34.*

MATTHEW.

MARK.

LUKE.

<sup>17</sup> And Jesus going up to Jerusalem, took the twelve disciples apart in the way and said unto them,

<sup>32</sup> And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and <sup>b</sup> as they followed, they were afraid. And he took again the twelve and began to tell them what things should

<sup>31</sup> Then he took unto him the twelve, and said unto them,

<sup>18</sup> Behold, we go up to Jerusalem; and the Son of man shall be <sup>c</sup> betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.

<sup>33</sup> happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him <sup>34</sup> to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and <sup>e</sup> the third day he shall rise again.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. <sup>32</sup> For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and <sup>d</sup> put him to death: and the third day he shall rise again.

none of these things: and this saying was hid from them, neither knew they the things which were spoken.

<sup>34</sup> And they understood

<sup>a</sup> 16. OMIT for many to end of verse.

<sup>c</sup> 13. Delivered.

<sup>d</sup> 33. Kill him.

<sup>b</sup> 32. They that followed were.

<sup>e</sup> 34. After three days.

## § 134. THE AMBITIOUS REQUEST OF JAMES AND JOHN.

Perea. A. D. 30.

MATT. 20 : 20-28.

MARK 10 : 35-45.

- (1) *The request of the mother of Zebedee's sons, Matt. 20, 21; Mark 35-37.*  
 (2) *Reply of Jesus, Matt. 22, 23; Mark 38-40.* (3) *The indignation of the ten, Matt. 24; Mark 41.* (4) *Jesus forbids his disciples exercising a worldly dominion, Matt. 25, 26; Mark 42, 43.* (5) *The greatest to be the servant of all, Matt. 26-28; Mark 43-45.*

## MATTHEW.

## MARK.

- <sup>20</sup> Then came to him the mother of <sup>a</sup> Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, <sup>b</sup> Grant that these my two sons may sit, the one on thy right hand, and the other on <sup>c</sup> the left, in <sup>c</sup> the kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, <sup>d</sup> and to be baptized with the baptism that I am baptized with? They say unto him, <sup>23</sup> We are able. And he saith unto them, Ye shall drink indeed of my cup, <sup>e</sup> and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it* <sup>f</sup> is prepared of my Father.
- <sup>24</sup> And when the ten heard *it*, they were moved with indignation against <sup>25</sup> the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles <sup>g</sup> exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever <sup>h</sup> will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- <sup>35</sup> And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, What would <sup>37</sup> ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in <sup>38</sup> thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? <sup>39</sup> And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand, is not mine to give, but *it shall be given to them for whom it* <sup>i</sup> is prepared.
- <sup>41</sup> And when the ten heard *it*, they began to be much displeased with <sup>42</sup> James and John. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, <sup>g</sup> exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever <sup>h</sup> will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. <sup>45</sup> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>a</sup> 20. Of the sons of Zebedee.<sup>b</sup> 21. Command.<sup>c</sup> 21. Thy.<sup>d</sup> 22. OMIT and to be, to end of sentence.<sup>e</sup> 23. OMIT and be . . . with<sup>f</sup> 23, 40. Hath been.<sup>g</sup> 25, 42. Lord it.<sup>h</sup> 26, 43. Would become.

## § 135. TWO BLIND MEN HEALED NEAR JERICO.

A. D. 30.

MATT. 20 : 29-34.

MARK 10 : 46-52.

LUKE 18 : 35-43.

- (1) *A blind man hears of Jesus as he approaches Jericho, Luke 35-37.*  
 (2) *On the departure of Jesus from the city, he and another blind man cry for mercy, Matt. 29, 30; Mark 46, 47; Luke 38.* (3) *The multitude rebukes them, Matt. 31; Mark 48; Luke 39.* (4) *Jesus calls them, Matt. 32; Mark 49-51; Luke 40, 41.* (5) *Heals them, Matt. 33, 34; Mark 52; Luke 42, 43.*

MATTHEW.

MARK.

LUKE.

<sup>29</sup> And as they departed from Jericho, a great multitude followed him. And behold, two blind men, sitting by the way-side, when they heard that Jesus passed by cried out, saying, Have mercy on us, O Lord, *thou* son of David! And the multitude rebuked them, <sup>b</sup> because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David! And Jesus stood still, and called them,

<sup>d</sup> commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, <sup>50</sup> rise; he calleth thee.

MATTHEW.

and said, What wilt ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. <sup>34</sup> So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

<sup>46</sup> And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, <sup>a</sup> blind Bartimeus (the son of Timeus) sat by the highway side begging. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have <sup>48</sup> mercy on me. And many <sup>c</sup> charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have <sup>49</sup> mercy on me! And Jesus stood still, and called: and they call the blind man, saying unto him, Be of good comfort, <sup>50</sup> rise, he casting away his garment, <sup>e</sup> rose, and <sup>51</sup> came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, <sup>f</sup> Lord, that I might receive my sight. <sup>52</sup> And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

<sup>35</sup> And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him that Jesus of Nazareth passed by. And he cried, saying, Jesus, *thou* son of David, have mercy <sup>38</sup> on me! And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have <sup>40</sup> mercy on me! And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked

<sup>41</sup> him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may <sup>42</sup> receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. <sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

<sup>a</sup> 46. The son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside.

<sup>b</sup> 31. That.

<sup>c</sup> 48. Rebuked.

<sup>e</sup> 50. Sprang up.

<sup>d</sup> 49. Said, Call ye him.

<sup>f</sup> 51. Rabboni.

## § 136. VISIT TO THE HOUSE OF ZACCHEUS. PARABLE OF THE TEN POUNDS.

Jericho. A. D. 30.

LUKE 19 : 1-27.

- (1) *The efforts of Zaccheus to see Jesus, 1-4.* (2) *Jesus selects him as his host, 5, 6.* (3) *The people murmur at his becoming his guest, 7.* (4) *Zaccheus' proposal an evidence of true penitence, 8.* (5) *Jesus declares that salvation has come to his house, 9, 10.* (6) *A parable to correct the erroneous views of the people concerning the Messiah's kingdom, 11.* (7) *A nobleman intrusts ten pounds to ten servants, 12, 13.* (8) *His citizens hate him, 14.* (9) *The one who gained ten pounds, 15-17.* (10) *The one who gained five pounds, 18, 19.* (11) *The one who laid away the pound, 20-25.* (12) *The rule of rewards and punishments, 26.* (13) *The terrible end of those citizens who hated the nobleman, 27.*

## LUKE.

- <sup>1 2</sup> And Jesus entered and <sup>a</sup>passed through Jericho. And behold *there was* a man named Zaccheus, which was <sup>b</sup>the chief among the publicans, and he was <sup>3</sup>rich. And he sought to see Jesus who he was; and could not for the press, <sup>4</sup>because he was little of stature. And he ran before, and climbed up into a <sup>5</sup>sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, <sup>c</sup>and saw him, and said unto him, Zaccheus, <sup>6</sup>make haste, and come down: for to-day I must abide at thy house. And he <sup>7</sup>made haste, and came down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
- <sup>8</sup> And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man <sup>d</sup>by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.
- <sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called <sup>e</sup>his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.
- <sup>14</sup> But his citizens hated him, and sent <sup>g</sup>a message after him, saying, We will not have this *man* to reign over us.
- <sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded his servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by <sup>16</sup>trading. Then came the first, saying, Lord, thy pound hath gained ten <sup>17</sup>pounds. And he said unto him, Well, thou good servant: because thou hast <sup>18</sup>been faithful in a very little, have thou authority over ten cities. And the <sup>19</sup>second came, saying, Lord, thy pound hath gained five pounds. And he said <sup>20</sup>likewise to him, Be thou also over five cities. And another came, saying, <sup>21</sup>Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man; thou takest up that thou lay- <sup>22</sup>edst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest

<sup>a</sup> 1. Was passing.<sup>b</sup> 2. A chief publican.<sup>c</sup> 5. OMIT and saw him.<sup>d</sup> 8. Wrongfully.<sup>e</sup> 13. Ten servants of his.<sup>f</sup> 13. Trade ye.<sup>g</sup> 14. An embassy.



## LUKE 19.

that I <sup>a</sup> was an austere man, taking up that I laid not down, and reaping that  
<sup>23</sup> I did not sow : wherefore then gavest not thou my money into the bank, that  
<sup>24</sup> at my coming I might have required <sup>b</sup> mine own with usury? And he said  
unto them that stood by, Take from him the pound, and give it to him  
<sup>25</sup> that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)  
<sup>26</sup> For I say unto you, That unto every one that hath, shall be given; and from  
him that hath not, even that he hath shall be taken away from him.  
<sup>27</sup> But those mine enemies, which would not that I should reign over them,  
bring hither, and slay *them* before me.

## § 137. JESUS SOUGHT AT JERUSALEM.

A. D. 30.

JOHN 11 : 55-57.

(1) *The passover at hand; many come up to Jerusalem, 55.* (2) *They seek for Jesus, 56.* (3) *The commandment of the chief priests and Pharisees concerning him, 57.*

<sup>55</sup> And the Jews' passover was nigh at hand : and many went out of the coun-  
<sup>56</sup> try up to Jerusalem before the passover, to purify themselves. Then sought  
they for Jesus, and spake among themselves, as they stood in the temple,  
<sup>57</sup> What think ye, that he will not come to the feast? Now both the chief priests  
and the Pharisees had given a commandment, that, if any man knew where  
he were, he should show *it*, that they might take him.

## § 138. JESUS, JOURNEYING TOWARD JERUSALEM, ARRIVES AT BETHANY.

Jericho. Bethany. A. D. 30.

LUKE 19 : 28.

JOHN 12 : 1, 9-11.

(1) *Journeys toward Jerusalem, Luke 28.* (2) *Arrives at Bethany six days before the passover, John 1.* (3) *Many visit Bethany to see Lazarus as well as Jesus, John 9.* (4) *The chief priests consult to put Lazarus to death, John 10, 11.*

LUKE.

JOHN.

<sup>28</sup> And when he had thus spoken, he <sup>1</sup> Then Jesus, six days before the  
<sup>c</sup> went before, ascending up to Jeru- passover, came to Bethany, where  
salem. Lazarus was <sup>d</sup> which had been dead,  
whom he raised from the dead.  
<sup>9</sup> Much people of the Jews therefore knew that he was there : and they came,  
not for Jesus' sake only, but that they might see Lazarus also, whom he had  
<sup>10</sup> raised from the dead. But the chief priests consulted that they might put  
<sup>11</sup> Lazarus also to death : because that by reason of him many of the Jews went  
away, and believed on Jesus.

<sup>a</sup> 22. Am.<sup>c</sup> 28. Went on before, going up.<sup>b</sup> 23. It with interest.<sup>d</sup> 1. Omit which had been dead.

# PART VII.

## THE LAST PASSOVER WEEK.

Seven days. April A. D. 30.

### § 139. FIRST DAY OF THE WEEK. JESUS ENTERS JERUSALEM PUBLICLY.

MATT. 21 : 1-11. MARK 11 : 1-11. LUKE 19 : 29-44. JOHN 12 : 12-19.

- (1) *Many at Jerusalem hear that Jesus is coming, John 12.* (2) *Jesus sends for an ass, Matt. 1-3; Mark 1-3; Luke 29-31.* (3) *Scripture fulfilled, (Zech. 9 : 9), Matt. 4, 5; John 15.* (4) *The disciples do as commanded, Matt. 6; Mark 4-6; Luke 32-34.* (5) *Jesus sits upon the colt, Matt. 7; Mark 7; Luke 35; John 14.* (6) *Garments spread in the way, Matt. 8; Mark 8; Luke 36.* (7) *Welcomed at the descent of Olivet, Matt. 9; Mark 9, 10; Luke 37, 38; John 13, 14.* (8) *The disciples understood these things after Jesus was glorified, John 16.* (9) *Why the people met him, John 17, 18.* (10) *The Pharisees troubled among themselves, John 19.* (11) *They request Jesus to rebuke his disciples, Luke 39, 40.* (12) *Jesus weeps over the city, Luke 41-44.* (13) *The city moved as Jesus enters, Matt. 10, 11.* (14) *Jesus enters the temple, and surveys it, Mark 11.*

#### MATTHEW.

#### MARK

#### LUKE

#### JOHN.

- |   |  |  |  |
|---|--|--|--|
| <p><sup>1</sup> And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.</p> <p><sup>3</sup> And if any man say aught unto you, ye shall say,</p> | <p><sup>1</sup> And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.</p> <p><sup>3</sup> And if any man</p> | <p><sup>29</sup> And it came to pass, when he was come nigh to Bethphage, and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.</p> <p><sup>31</sup> And if any man ask you, Why</p> | <p><sup>12</sup> On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,</p> |
|---|--|--|--|

\* 1. Draw.

b 29. Drew.

c 2, 30. As ye enter.

## MATTHEW 21.

the Lord hath need of them; and straightway he will send <sup>4</sup> them. (All this was done, that it might be fulfilled which was spoken by the prophet, saying,

<sup>5</sup> Tell ye the daughter of Sion, Behold, thy King cometh unto thee, Meek, and sitting upon an ass, And a colt the foal of an ass.)

<sup>6</sup> And the disciples went, and did as Jesus commanded them,

<sup>7</sup> and brought the ass and the colt, and put on them their clothes, and they set *him*

<sup>8</sup> thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is*

## MARK 11.

say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send <sup>b</sup> him <sup>4</sup> hither. And they went their way, and found the colt tied by the door without, in <sup>c</sup> a place where two ways met: and they <sup>5</sup> loose him. And certain of them that stood there said unto them, What do ye, loosening the colt? <sup>6</sup> And they said unto them even as Jesus had <sup>d</sup> commanded: and they let them go.

<sup>7</sup> And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. <sup>8</sup> And many spread their garments in the way: and others <sup>f</sup> cut down branches off the trees, and strewed *them* in the way.

<sup>9</sup> And they that went before, and they that followed, cried, saying, Hosanna: Blessed *is* he that cometh in the

name of the <sup>10</sup> LORD: Blessed *be* the kingdom of our father Da-

## LUKE 19.

do ye loose *him*, thus shall ye say unto him, <sup>a</sup> Because the Lord hath need of him. And they that were sent went their way, and found even as he had said <sup>32</sup> unto them. And as they were loosening the colt, the owners thereof said unto them, Why loose <sup>34</sup> ye the colt? And they said, The Lord hath need of him.

<sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

<sup>36</sup> And as he went, they spread their <sup>e</sup> clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they <sup>37</sup> had seen; saying, Blessed *be* the King that cometh in the

## JOHN 12.

as it is written,

<sup>15</sup> Fear not, daughter of Sion, Behold, thy King cometh, Sitting on an ass's colt.

<sup>13</sup> took branches of palm-trees, and went forth to meet him, and

cried, Hosanna! Blessed *is* the King of Israel that cometh in the name of the

<sup>a</sup> 31. OMIT because.

<sup>d</sup> 6. Said.

<sup>b</sup> 3. Him back.

<sup>c</sup> 36. Garments.

<sup>e</sup> 4. The open street.

<sup>f</sup> 8. Branches cut from the fields.

## MATTHEW 21.

he that cometh  
in the name of  
the LORD: Ho-  
san na in the  
highest!

## MARK 11.

vid, that cometh  
in the name of  
the LORD: Ho-  
sanna in the  
highest!

## LUKE 19.

name of the  
LORD! Peace  
in heaven, and  
glory in the  
highest!

## JOHN 12.

<sup>14</sup> LORD! And  
Jesus, when he  
had found a  
young ass, sat  
thereon:

## JOHN.

<sup>16</sup> These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and  
<sup>17</sup> that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the  
<sup>18</sup> dead, bare record. For this cause the people also met him, for that they  
<sup>19</sup> heard that he had done this <sup>b</sup> miracle. The Pharisees therefore said among themselves, <sup>c</sup> Perceive ye how ye prevail nothing? behold, the world is gone after him.

## LUKE.

<sup>39</sup> And some of the Pharisees from among the multitude said unto him,  
<sup>40</sup> Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these men should hold their peace, the stones would immediately  
<sup>41</sup> cry out. And when he was come near, he beheld the city, and wept over it,  
<sup>42</sup> saying, If thou hadst known, even thou, at least in this thy day, the things  
<sup>43</sup> which belong unto thy peace! but now they are hid from thine eyes. For the days shall come unto thee, that thine enemies shall <sup>d</sup> cast a trench about  
<sup>44</sup> thee, and compass thee round, and keep thee in on every side, and shall <sup>e</sup> lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

## MATTHEW.

## MARK.

<sup>10</sup> And when he was come into Jerusalem, all the city was moved,  
<sup>11</sup> saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

<sup>11</sup> And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things,

## § 140. CERTAIN GREEKS DESIRE TO SEE JESUS. HE RETURNS TO BETHANY AT NIGHT.

## MATT. 21 : 17.

## MARK 11 : 11.

## JOHN 12 : 20-36.

(1) *Certain Greeks, John 20-22.* (2) *Jesus speaks of his glorification, 23, 24.* (3) *Of the conditions of discipleship, 25, 26.* (4) *His prayer answered by a voice from heaven, 27, 28.* (5) *What the multitude thought it to be, 29.* (6) *Why it came, 30.* (7) *The judgment of the world, 31.* (8) *The lifting up of the Son of man, 32, 33.* (9) *The multitude asks for an explanation, 34.* (10) *Jesus exhorts them to walk while the light is among them, 35, 36.* (11) *Departs from them, 36. Passes the night at Bethany, Matt. 17; Mark 11.*

## JOHN.

<sup>20</sup> And there were certain Greeks among them, that came up to worship at the  
<sup>21</sup> feast. The same came therefore to Philip, which was of Bethsaida of Galilee,  
<sup>22</sup> and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth

<sup>a</sup> 10. OMIT in the name of the Lord.

<sup>c</sup> 19. Behold.

<sup>d</sup> 43. Cast up a bank.

<sup>b</sup> 18. Sign.

<sup>e</sup> 44. Dash.

## JOHN 12.

- <sup>23</sup> Andrew : <sup>a</sup>and again, Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.  
<sup>24</sup> Verily, verily, I say unto you, Except a corn of wheat fall into the ground  
<sup>25</sup> and die, it abideth alone : but if it die, it bringeth forth much fruit. He that loveth his life shall lose it ; and he that hateth his life in this world, shall  
<sup>26</sup> keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will *my* Father honor.  
<sup>27</sup> Now is my soul troubled ; and what shall I say ? Father, save me from  
<sup>28</sup> this hour ; but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*,

‘I have both glorified *it*, and will glorify *it* again.’

- <sup>29</sup> The people therefore that stood by, and heard *it*, said that it thundered ;  
<sup>30</sup> others said, An angel spake to him. Jesus answered and said, This voice  
<sup>31</sup> came not <sup>b</sup> because of me, but for your sakes. Now is the judgment of this  
<sup>32</sup> world : now shall the prince of this world be cast out. And I, if I be lifted  
<sup>33</sup> up from the earth, will draw all *men* unto me. (This he said, signifying what death he should die.)  
<sup>34</sup> The people answered him, We have heard out of the law that <sup>c</sup>Christ  
<sup>35</sup> abideth forever : and how sayest thou, The Son of man must be lifted up ?  
<sup>35</sup> Who is this Son of man ? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.

## MATTHEW.

## MARK.

- <sup>17</sup> And he left them, <sup>11</sup> and now the eventide  
 and went out of the city into Bethany, and was come, he went out  
 he lodged there. unto Bethany, with the  
 twelve.

<sup>36</sup> While ye have light, believe in the light, that ye may <sup>d</sup>be the children of light. These things spake Jesus, and departed, and did hide himself from them.

§ 141. SECOND DAY OF THE WEEK. JESUS GOES INTO JERUSALEM.  
CURSES A BARREN FIG TREE.

MATT. 21 : 18, 19.

MARK 11 : 12-14.

- (1) *Jesus, on his way to Jerusalem, hungered, Matt. 18 ; Mark 12. (2) Seeks fruit from a fig tree, but finds leaves only, Matt. 19 ; Mark 13. (3) The fig tree cursed, and withers away, Matt. 19 ; Mark 14.*

## MATTHEW.

## MARK.

- <sup>18</sup> Now, in the morning, as he returned into the city, he hungered.  
<sup>19</sup> And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, <sup>f</sup>Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.  
<sup>12</sup> And on the morrow, when they were come <sup>e</sup>from Bethany, he was hungry. And seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon ; and when he came to it, he found nothing but leaves : for the time of figs was not *yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever ! And his disciples heard *it*.

<sup>a</sup> 22. Andrew cometh, and Philip, and they.

<sup>b</sup> 30 For my sake. <sup>c</sup> 34. The Christ.

<sup>d</sup> 12. Come out from.

<sup>e</sup> 36. Become sons.

<sup>f</sup> 19. Let there be no fruit from.

## § 142. EXPELS THE TRADERS FROM THE TEMPLE. RETURNS IN THE EVENING TO BETHANY.

MATT. 21 : 12-16. MARK 11 : 15-19. LUKE 19 : 45-48; 21 : 37, 38.

- (1) *Jesus enters the temple and drives out those who bought and sold, etc., Matt. 12; Mark 15, 16; Luke 45.* (2) *Desecrators of the house of prayer (Isa. 56 : 7; Jer. 7 : 11), Matt. 13; Mark 17; Luke 46.* (3) *The blind and lame healed, Matt. 14.* (4) *The children in the temple (Ps. 8 : 2), Matt. 15, 16.* (5) *The rulers seek to destroy him; the people astonished and attentive, Mark 18; Luke 47, 48.* (6) *At evening goes out of the city, Mark 19.* (7) *How Jesus employed himself by day, and where he abode at night, Luke 21 : 37.* (8) *How the people came early to hear him, Luke 38.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>12</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto
- <sup>13</sup> them, It is written, My house shall be called the house of prayer, But ye have made it a den of thieves.<sup>c</sup>
- <sup>14</sup> And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea : have ye never read,
- <sup>15</sup> And they come to Jerusalem : and <sup>a</sup> Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry *any* vessel through the temple.
- <sup>16</sup> And he taught, saying unto them, Is it not written, My house shall be called, <sup>b</sup> of all nations, the house of prayer? But ye have made it a den of thieves.<sup>c</sup>
- <sup>45</sup> And he went into the temple, and began to cast out them that sold therein, and them that
- <sup>46</sup> bought, saying unto them, It is written, My house is the house of prayer: But ye have made it a den of thieves.<sup>c</sup>

Out of the mouth of babes and sucklings  
Thou hast perfected praise?

## MARK.

## LUKE.

- <sup>18</sup> And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
- <sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people, sought <sup>48</sup> to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

<sup>a</sup> 15. He.<sup>b</sup> 17 For all the.<sup>c</sup> 13, 17, 46. Robbers.

## MARK 11.

## LUKE 21.

<sup>19</sup> And when even was come, he went out of the city.

<sup>38</sup> And all the people came early in the morning to him in the temple, for to hear him.

<sup>37</sup> And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

the morning to him in the temple, for to

§ 143. THIRD DAY OF THE WEEK. GOES AGAIN INTO THE CITY. THE WITHERED FIG TREE.

Between Bethany and Jerusalem.

MATT. 21 : 20-22.

MARK 11 : 20-26.

(1) *The fig tree dried up, Mark 20.* (2) *The wonder of the disciples, Matt. 20; Mark 21.* (3) *Remarks of Jesus thereon: exercise faith in prayer, Matt. 21, 22; Mark 22-24.* (4) *And forgiveness, Mark 25, 26.*

MATTHEW.

MARK.

<sup>20</sup> And when the disciples saw *it*, they marveled, saying, How soon is <sup>21</sup> the fig tree withered away! Jesus answered and said unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but <sup>b</sup> also, if ye shall say unto this mountain, Be thou <sup>c</sup> removed, and be thou cast into the sea; it shall be done. <sup>22</sup> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

soever ye desire when ye pray, believe that ye receive *them*, and ye shall have <sup>25</sup> *them*. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> <sup>c</sup> But, if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

<sup>20</sup> And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, saith unto him, <sup>a</sup> Master, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering, saith unto <sup>23</sup> them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou <sup>c</sup> removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have <sup>d</sup> whatsoever he saith. Therefore I say unto you, What things

§ 144. CHRIST'S AUTHORITY QUESTIONED. PARABLE OF THE TWO SONS.

MATT. 21 : 23-32.

MARK 11 : 27-33.

LUKE 20 : 1-8.

(1) *His authority questioned, Matt. 23; Mark 27, 28; Luke 1, 2.* (2) *Jesus asks, Whence the baptism of John? Matt. 24, 25; Mark 29, 30; Luke 3, 4.* (3) *The dilemma of the rulers, Matt. 25-27; Mark 31-33; Luke 5-8.* (4) *Parable of the two sons, Matt. 28-30.* (5) *Application of the parable, Matt. 31, 32.*

MATTHEW.

MARK.

LUKE.

<sup>23</sup> And when he was come into the temple, <sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to

<sup>1</sup> And it came to pass, that on one of those days, as he taught the people in the temple,

<sup>a</sup> 21. Rabbi.

<sup>b</sup> 21. Even if.

<sup>c</sup> 21, 23. Taken up.

<sup>d</sup> 23. It.

<sup>e</sup> 26. OMIT ver. 26; but many mss. retain it.

<sup>f</sup> 1. Was teaching.

## MATTHEW 21.

the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? <sup>24</sup> And Jesus answered and said unto them, I also will ask you one <sup>b</sup> thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold John as a prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things. <sup>28</sup> But what think ye? A *certain* man had two sons; and he came to <sup>29</sup> the first, and said, Son, go work to-day in my vineyard. He answered and <sup>30</sup> said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went <sup>31</sup> not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans <sup>32</sup> and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him; and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

## MARK 11.

him the chief priests and the scribes, and the <sup>28</sup> elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And <sup>29</sup> Jesus answered and said unto them, I will also ask of you one <sup>b</sup> question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of <sup>31</sup> men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not <sup>32</sup> believe him? But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a <sup>33</sup> prophet indeed. And they answered and said unto Jesus, <sup>d</sup> We can not tell. And Jesus answering, saith unto them, neither do I tell you by what authority I do these things.

## LUKE 20.

and <sup>a</sup> preached the gospel, the chief priests and the scribes came upon *him* with the <sup>2</sup> elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this <sup>3</sup> authority? And he answered and said unto them, I will also ask you one <sup>b</sup> thing; and <sup>4</sup> answer me: The baptism of John, was it from heaven, or of <sup>5</sup> men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed <sup>6</sup> ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was <sup>7</sup> a prophet. And they answered, That they <sup>c</sup> could not tell whence <sup>8</sup> *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

## § 145. PARABLE OF THE VINEYARD LET OUT TO WICKED HUSBANDMEN.

MATT. 21 : 33-46.

MARK 12 : 1-12.

LUKE 20 : 9-19.

(1) *A householder lets out a vineyard to husbandmen, Matt. 33; Mark 1; Luke 9.* (2) *Sends servants to receive the fruits, who are shamefully treated, Matt. 34-36; Mark 2-5; Luke 10-12.* (3) *Last of all sends his son, Matt. 37; Mark 6; Luke 13.* (4) *They kill him, Matt. 38, 39; Mark 7, 8; Luke 14, 15.* (5) *What the lord will do with those husbandmen,*

<sup>a</sup> 1. Preaching.<sup>b</sup> 24, 29, 3. Gr. word.<sup>c</sup> 7. Knew not.<sup>d</sup> 33. We know not.



*Matt. 40, 41; Mark 9; Luke 16. (6) Jesus refers the rulers to Ps. 118: 22, Matt. 42; Mark 10, 11; Luke 17. (7) Jesus applies it to them, Matt. 43. (8) The ruin of the finally impenitent and opposers to Christ, Matt. 44; Luke 18. (9) They perceive that the parable was spoken against them; seek to lay hold on him, but fear the people, Matt. 45, 46; Mark 12; Luke 19.*

## MATTHEW.

## MARK.

## LUKE.

<sup>33</sup> Hear another parable: There was <sup>a</sup> a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a <sup>b</sup> far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive <sup>c</sup> the fruits of it. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first: and they did to them likewise.

<sup>37</sup> But <sup>f</sup> last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said a m o n g themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they <sup>d</sup> caught him, and cast him out of the vineyard, <sup>40</sup> and slew him. When the lord therefore of the

<sup>1</sup> And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a <sup>2</sup> far country. And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they <sup>d</sup> caught him, and beat him, and sent him <sup>4</sup> away empty. And again, he sent unto them another servant: and <sup>e</sup> at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again, he sent another; and him they killed, and many others; beating some, and killing <sup>6</sup> some. Having y e t therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is the heir: come, let us kill him and the inheritance shall be <sup>8</sup> ours. And they took him, and killed him, and cast him out of the <sup>9</sup> vineyard. What shall,

<sup>9</sup> Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a <sup>b</sup> far country for a <sup>10</sup> long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty. <sup>11</sup> And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away <sup>12</sup> empty. And again he sent a third: and they wounded him also, and <sup>13</sup> cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him <sup>14</sup> when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be <sup>15</sup> ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do

<sup>a</sup> 33. A man that was a.

<sup>d</sup> 3, 39. Took.

<sup>f</sup> 37. Afterward.

<sup>b</sup> 33, 1, 9. Another country.

<sup>e</sup> 4. Him they wounded in the head and handled shamefully.

<sup>13</sup> OMIT when they see him.

<sup>c</sup> 34. His fruits.

## MATTHEW 21.

vineyard cometh, what will he do unto those <sup>41</sup> husbandmen? They say unto him, He will miserably destroy those <sup>a</sup> wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in <sup>42</sup> their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,  
The same is become the head of the corner:  
This <sup>c</sup> is the Lord's doing,  
And it is marvelous in our eyes?

<sup>43</sup> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the <sup>44</sup> fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will <sup>d</sup> grind him to powder.

<sup>45</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he <sup>46</sup> spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## MARK 12.

therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

<sup>10</sup> And have ye not <sup>b</sup> read this scripture,

The stone which the builders rejected  
Is become the head of the corner:

<sup>11</sup> This <sup>c</sup> was the Lord's doing,  
And it is marvelous in our eyes?

## LUKE 20.

<sup>16</sup> unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God <sup>17</sup> forbid. And he beheld them, and said, What is this then that is written,

The stone which the builders rejected,  
The same is become the head of the corner?

<sup>18</sup> Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will <sup>d</sup> grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

## MARK.

<sup>12</sup> And they sought to lay hold on him, but feared the people; for they <sup>e</sup> knew that he had spoken the parable against them: and they left him, and went their way.

## § 146. PARABLE OF THE MARRIAGE OF THE KING'S SON.

MATT. 22 : 1-14.

(1) *A marriage made and parties bidden, 1-3.* (2) *Some of the bidden made light of it, 4, 5.* (3) *Others ill-treat and slay his servants, 6.* (4) *The king destroys the murderers, 7.* (5) *Sends forth his servants and gathers guests from the highways, 8-10.* (6) *A man without the wedding garment, 11-13.* (7) *Application of the parable, 14.*

## MATTHEW.

<sup>1</sup> And Jesus answered and spake unto them again by parables, and said, <sup>2</sup> The kingdom of heaven is like unto a certain king, which made a <sup>f</sup> marriage

<sup>a</sup> 41. Miserable.  
<sup>c</sup> 42, 11. Was from the Lord.  
<sup>e</sup> 12. Perceived.

<sup>b</sup> 10. Even read.  
<sup>d</sup> 44, 18. Scatter him as dust.  
<sup>f</sup> 2. Marriage feast.

## MATTHEW 22.

<sup>3</sup> for his son, and sent forth his servants to call them that were bidden to the  
<sup>4</sup> <sup>a</sup> wedding: and they would not come. Again he sent forth other servants, say-  
 ing, Tell them which are bidden, Behold, I have prepared my dinner: my  
 oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the  
<sup>5</sup> <sup>a</sup> marriage. But they made light of *it*, and went their ways, one to his farm,  
<sup>6</sup> another to his merchandise. And the remnant took his servants, and entreated  
<sup>7</sup> them spitefully, and slew them. <sup>b</sup> But when the king heard *thereof*, he was  
 wroth: and he sent forth his armies, and destroyed those murderers, and  
<sup>8</sup> burned up their city. Then saith he to his servants, the wedding is ready,  
<sup>9</sup> but they which were bidden were not worthy. Go ye therefore into the high-  
<sup>10</sup> ways, and as many as ye shall find, bid to the <sup>a</sup> marriage. So those servants  
 went out into the highways, and gathered together all, as many as they found,  
 both bad and good: and the wedding was furnished with guests.  
<sup>11</sup> And when the king came in to see the guests, he saw there a man which  
<sup>12</sup> had not on a wedding garment: and he saith unto him, Friend, how camest  
 thou in hither, not having a wedding garment? And he was speechless.  
<sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him  
 away, and cast *him* into outer darkness: there shall be weeping and gnashing  
<sup>14</sup> of teeth. For many are called, but few *are* chosen.

§ 147. QUESTION OF THE PHARISEES AND HERODIANS CONCERNING  
 PAYMENT OF TRIBUTE TO CÆSAR.

MATT. 22 : 15-22.

MARK 12 : 13-17.

LUKE 20 : 20-26.

(1) *A plan to entangle Jesus in his talk, Matt. 15; Mark 13; Luke 20.* (2) *The question concerning paying tribute, Matt. 16, 17; Mark 14; Luke 21, 22.* (3) *Perceives and declares their craftiness, Matt. 18; Mark 15; Luke 23.* (4) *Calls for a piece of tribute money, and inquires concerning the superscription, Matt. 19, 20; Mark 15, 16; Luke 24.* (5) *The inference: Render to Cæsar, etc. Their astonishment, Matt. 21, 22; Mark 17; Luke 25, 26.*

## MATTHEW.

## MARK.

## LUKE.

<sup>15</sup> Then went the Phari- <sup>13</sup> And they send unto <sup>20</sup> And they watched  
 sees, and took counsel *him* certain of the *him*, and sent forth  
 how they might en- Pharisees, and of the spies, which should  
 tangle him in *his* talk. Herodians, to catch him feign themselves just  
<sup>16</sup> And they sent out un- <sup>14</sup> in *his* <sup>c</sup> words. And men, that they might  
 to him their disciples, when they were come, take hold of his <sup>c</sup> words,  
 with the Herodians, they say unto him, that so they might  
 saying, Master, we know that thou art Master, we know that deliver him unto the pow-  
 true, and teachest the thou art true, and er and authority of the  
 way of God in truth, carest for no man: for governor. And they  
 neither carest thou for <sup>21</sup> asked him, saying, Master, we know that  
 any *man*: for thou re- that thou sayest and teach-  
 gardest not the person- est rightly, neither ac-  
<sup>17</sup> of men. Tell us, there- ceptest thou the per-  
 fore, What thinkest son of *any*, but <sup>d</sup> teach-  
 thou? Is it lawful to est the way of God  
 give tribute unto Cæsar <sup>15</sup> to Cæsar, or not? Shall truly. Is it lawful for  
 or not? But Jesus per- we give, or shall we not us to give tribute  
 ceived their wicked- give? But he, know- un to Cæsar, or no?

<sup>a</sup> 3, 5, 10. Marriage feast.<sup>c</sup> 13, 20. Talk.<sup>b</sup> 7. But the king was wroth.<sup>d</sup> 14, 21. Of a truth teacheth the way of.

## MATTHEW 22.

ness, and said, Why tempt ye me, *ye* hypocrites? show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image, and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God, the things that are God's. When they had heard *these words*, they marveled, and left him, and went their way.

## MARK 12.

tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's. And Jesus answering, said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at him.

## LUKE 20.

But he perceived their craftiness, and said unto them, Why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. And they could not take hold of <sup>a</sup> his words before the people: and they marveled at his answer, and held their peace.

§ 148. QUESTION OF THE SADDUCEES CONCERNING THE RESURRECTION. JESUS PUTS THEM TO SILENCE.

MATT. 22: 23-33.

MARK 12: 18-27.

LUKE 20: 27-40.

- (1) *What the Pharisees denied, Matt. 23; Mark 18; Luke 27. (2) Their insidious question, Matt. 24-28; Mark 19-23; Luke 28-33. (3) Jesus exposes their ignorance of Scripture, and the power of God, Matt. 29, 30; Mark 24, 25; Luke 34-36. (4) Proves a future life and resurrection from Moses, Matt. 31, 32; Mark 26, 27; Luke 37, 38. (5) The multitude astonished, Matt. 33. (6) Certain scribes approve, Luke 39. (7) The Sadducees put to silence, Luke 40.*

## MATTHEW.

## MARK.

## LUKE.

<sup>23</sup> The same day came to him <sup>b</sup> the Sadducees, which say that there is no resurrection, and <sup>24</sup> asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

<sup>25</sup> Now, there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no <sup>f</sup> issue, left his wife

<sup>18</sup> Then come unto him <sup>b</sup> the Sadducees, which say there is no resurrection; and they asked <sup>19</sup> him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

<sup>20</sup> Now, there were seven brethren: and the first took a wife, and dying, left no seed. <sup>21</sup> And the second took her, and died, neither

<sup>27</sup> Then came to *him* certain of the Sadducees (which deny that there is any resurrection), and they asked him, saying, Master, Moses wrote unto us, If <sup>c</sup> any man's brother die, having a wife, and he <sup>d</sup> die without children, that his brother should take his wife, and raise up seed unto his brother.

<sup>29</sup> There were therefore seven brethren: and the first took a wife, and died <sup>e</sup> without children. And the second

<sup>a</sup> 26. The saying.  
<sup>d</sup> 28. Be childless.

<sup>b</sup> 23, 18. OMIT the.  
<sup>e</sup> 29. Childless.

<sup>c</sup> 28. A.  
<sup>f</sup> 25. Seed.

# THE LAST PASSOVER WEEK.

40, 41; *Mark 9; Luke 16.* (6) *Jesus refers the rulers to Ps. 118: Matt. 42; Mark 10, 11; Luke 17.* (7) *Jesus applies it to them, Matt. 18.* (8) *The ruin of the finally impenitent and opposers to Christ, Matt. 18.* (9) *They perceive that the parable was spoken against them; so lay hold on him, but fear the people, Matt. 45, 46; Mark 12; Luke 19.*

## MATTHEW.

For another parable there was a certain householder, which had a vineyard, hedged it round about, and digged a press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen caught his servants, and killed one, and stoned another, and sent other more than the first, and they did to him likewise.

At last of all, he sent him his son, saying, They will reverence my son. But the husbandmen saw the son, they said, This is the heir; come, let us kill him, and let us inherit his inheritance. And they cast him out of the vineyard, and killed him. When therefore the lord of the vineyard do

## MARK.

<sup>1</sup> And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again, he sent unto them another servant: and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again, he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir: come, let us kill him and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall,

## LUKE.

<sup>9</sup> Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do

an that was a  
book.  
ward.

<sup>b</sup> 33, 1, 9. Another country.

<sup>c</sup> 4. Him they wounded in the head and handled shamefully.

<sup>s</sup> 13. Omitt when they see him.

<sup>c</sup> 34. His fruits.

## MATTHEW 21.

vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those <sup>a</sup>wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in <sup>42</sup>their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,  
The same is become the head of the corner:  
This <sup>c</sup>is the Lord's doing, And it is marvelous in our eyes?

<sup>43</sup>Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the <sup>44</sup>fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will <sup>d</sup>grind him to powder.

<sup>45</sup>And when the chief priests and Pharisees had heard his parables, they perceived that he <sup>46</sup>spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## MARK 12.

therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

<sup>10</sup>And have ye not <sup>b</sup>read this scripture,

The stone which the builders rejected  
Is become the head of the corner:

<sup>11</sup>This <sup>c</sup>was the Lord's doing,  
And it is marvelous in our eyes?

## LUKE 20.

<sup>16</sup>unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God <sup>17</sup>forbid. And he beheld them, and said, What is this then that is written,

The stone which the builders rejected,  
The same is become the head of the corner?

<sup>18</sup>Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will <sup>d</sup>grind him <sup>19</sup>to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

## MARK.

<sup>12</sup>And they sought to lay hold on him, but feared the people; for they <sup>e</sup>knew that he had spoken the parable against them: and they left him, and went their way.

## § 146. PARABLE OF THE MARRIAGE OF THE KING'S SON.

MATT. 22 : 1-14.

(1) *A marriage made and parties bidden*, 1-3. (2) *Some of the bidden made light of it*, 4, 5. (3) *Others ill-treat and slay his servants*, 6. (4) *The king destroys the murderers*, 7. (5) *Sends forth his servants and gathers guests from the highways*, 8-10. (6) *A man without the wedding garment*, 11-13. (7) *Application of the parable*, 14.

## MATTHEW.

<sup>1</sup>And Jesus answered and spake unto them again by parables, and said, <sup>2</sup>The kingdom of heaven is like unto a certain king, which made a <sup>f</sup>marriage

<sup>a</sup> 41. Miserable.  
<sup>c</sup> 42, 11. Was from the Lord.  
<sup>e</sup> 12. Perceived.

<sup>b</sup> 10. Even read.  
<sup>d</sup> 44, 18. Scatter him as dust.  
<sup>f</sup> 2. Marriage feast.

## MATTHEW 22.

<sup>3</sup> for his son, and sent forth his servants to call them that were bidden to the <sup>4</sup> <sup>a</sup>wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the <sup>5</sup> <sup>a</sup>marriage. But they made light of *it*, and went their ways, one to his farm, <sup>6</sup> another to his merchandise. And the remnant took his servants, and entreated <sup>7</sup> them spitefully, and slew *them*. <sup>b</sup> But when the king heard *thercof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and <sup>8</sup> burned up their city. Then saith he to his servants, the wedding is ready, <sup>9</sup> but they which were bidden were not worthy. Go ye therefore into the high- <sup>10</sup> ways, and as many as ye shall find, bid to the <sup>a</sup>marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. <sup>11</sup> And when the king came in to see the guests, he saw there a man which <sup>12</sup> had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. <sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing <sup>14</sup> of teeth. For many are called, but few *are* chosen.

## § 147. QUESTION OF THE PHARISEES AND HERODIANS CONCERNING PAYMENT OF TRIBUTE TO CÆSAR.

MATT. 22 : 15-22.

MARK 12 : 13-17.

LUKE 20 : 20-26.

- (1) *A plan to entangle Jesus in his talk, Matt. 15; Mark 13; Luke 20.* (2) *The question concerning paying tribute, Matt. 16, 17; Mark 14; Luke 21, 22.* (3) *Perceives and declares their craftiness, Matt. 18; Mark 15; Luke 23.* (4) *Calls for a piece of tribute money, and inquires concerning the superscription, Matt. 19, 20; Mark 15, 16; Luke 24.* (5) *The inference: Render to Cæsar, etc. Their astonishment, Matt. 21, 22; Mark 17; Luke 25, 26.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>15</sup> Then went the Pharisees, and took counsel how they might entangle him in *his* talk. <sup>16</sup> And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wicked- <sup>13</sup> And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* <sup>c</sup> words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but <sup>d</sup> teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why <sup>20</sup> And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his <sup>c</sup> words, that so they might deliver him unto the power and authority of the governor. And they <sup>21</sup> asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but <sup>d</sup> teachest the way of God truly. Is it lawful for us to give tribute unto Cæsar, or no?

<sup>a</sup> 3, 5, 10. Marriage feast.  
<sup>c</sup> 13, 20. Talk.

<sup>b</sup> 7. But the king was wroth.  
<sup>d</sup> 14, 21. Of a truth teacheth the way of.

## MATTHEW 22.

ness, and said, Why tempt ye me, *ye* hypocrites? show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image, and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God, the things that are God's. When they had heard *these words*, they marveled, and left him, and went their way.

## MARK 12.

tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's. And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marveled at him.

## LUKE 20.

<sup>23</sup> But he perceived their craftiness, and said unto them, Why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. <sup>26</sup> And they could not take hold of <sup>a</sup> his words before the people: and they marveled at his answer, and held their peace.

§ 148. QUESTION OF THE SADDUCEES CONCERNING THE RESURRECTION. JESUS PUTS THEM TO SILENCE.

MATT. 22: 23-33.

MARK 12: 18-27.

LUKE 20: 27-40.

(1) *What the Pharisees denied, Matt. 23; Mark 18; Luke 27.* (2) *Their insidious question, Matt. 24-28; Mark 19-23; Luke 28-33.* (3) *Jesus exposes their ignorance of Scripture, and the power of God, Matt. 29, 30; Mark 24, 25; Luke 34-36.* (4) *Proves a future life and resurrection from Moses, Matt. 31, 32; Mark 26, 27; Luke 37, 38.* (5) *The multitude astonished, Matt. 33.* (6) *Certain scribes approve, Luke 39.* (7) *The Sadducees put to silence, Luke 40.*

## MATTHEW.

## MARK.

## LUKE.

<sup>23</sup> The same day came to him <sup>b</sup> the Sadducees, which say that there is no resurrection, and <sup>24</sup> asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

<sup>25</sup> Now, there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no <sup>f</sup> issue, left his wife

<sup>18</sup> Then come unto him <sup>b</sup> the Sadducees, which say there is no resurrection; and they asked <sup>19</sup> him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

<sup>20</sup> Now, there were seven brethren: and the first took a wife, and dying, left no seed. <sup>21</sup> And the second took her, and died, neither

<sup>27</sup> Then came to *him* certain of the Sadducees (which deny that there is any resurrection), and they asked <sup>28</sup> him, saying, Master, Moses wrote unto us, If <sup>c</sup> any man's brother die, having a wife, and he <sup>d</sup> die without children, that his brother should take his wife, and raise up seed unto his brother.

<sup>29</sup> There were therefore seven brethren: and the first took a wife, and died <sup>e</sup> without children. And the second

<sup>a</sup> 26. The saying.  
<sup>d</sup> 28. Be childless.

<sup>b</sup> 23, 18. OMIT the.  
<sup>e</sup> 29. Childless.

<sup>c</sup> 28. A.  
<sup>f</sup> 25. Seed.



## MATTHEW 22.

<sup>26</sup> unto his brother. Likewise the second also, and the third, unto the <sup>27</sup> seventh. And last of all the woman died also. <sup>28</sup> Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

<sup>29</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

<sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by <sup>32</sup> God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the <sup>33</sup> living. And when the multitude heard *this*, they were astonished at his doctrine.

<sup>39</sup> but of the living: for all live unto him. Then certain of the scribes answering, said, Master, thou hast well said. <sup>40</sup> And after that, they durst not ask him any *question at all*.

## MARK 12.

left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection <sup>b</sup>therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

<sup>24</sup> And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

<sup>26</sup> And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

## LUKE 20.

<sup>a</sup> took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup> Last of all the woman <sup>33</sup> died also. Therefore, in the resurrection, whose wife of them is she? for seven had her to wife.

<sup>34</sup> And Jesus answering, said unto them, The children of this world marry, and are <sup>35</sup> given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in <sup>36</sup> marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

<sup>37</sup> Now that the dead are raised, even Moses showed at the bush, when he calleth the LORD "the God of Abraham, and the God of Isaac, and the God <sup>38</sup> of Jacob." For he is not a God of the dead,

## § 149. A LAWYER ASKS CONCERNING THE GREAT COMMANDMENT IN THE LAW.

MATT. 22 : 34-40.

MARK 12 : 28-34.

- (1) *The Pharisees gathered together, Matt. 34. (2) A scribe asks, Which is the first and great commandment? Matt. 35, 36; Mark 28. (3) Jesus points out the first and second commandment (Deut. 6 : 4, 5; Lev. 19:18), Matt. 37-40; Mark 29-31. (4) The scribe approves his answer, Mark 32, 33. (5) The approving reply of Jesus, Mark 34.*

<sup>a</sup> 30. OMIT took to end of ver.  
<sup>o</sup> 25. OMIT which are.

<sup>b</sup> 23. OMIT therefore when they shall rise.  
<sup>d</sup> 40. For they durst not any more ask.

## MATTHEW.

## MARK.

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

<sup>35</sup> Then one of them, *which was a lawyer*, asked *him a question*, tempting him, <sup>a</sup> and saying, Master, which <sup>b</sup> is the great commandment in the <sup>c</sup> law? Jesus said unto him, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind." This is the <sup>d</sup> first and great commandment. And the second <sup>e</sup> is like unto it, "Thou shalt love thy neighbor as thyself." <sup>f</sup> On these two commandments hang all the law and the prophets.

<sup>25</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of <sup>29</sup> all? And Jesus answered him, The first of all the commandments <sup>30</sup> is, "Hear, O Israel; the LORD <sup>b</sup> our God is one LORD: and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" <sup>c</sup> this is the first command-

<sup>31</sup> ment. <sup>d</sup> And the second is like, *namely* this, "Thou shalt love thy neighbor as thyself:" there is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: <sup>e</sup> for there is one God; and there is none other but <sup>33</sup> he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

§ 150. THE QUESTION OF JESUS TO THE PHARISEES RESPECTING THE SON OF DAVID.

MATT. 22 : 41-46.

MARK 12 : 35-37.

LUKE 20 : 41-44.

(1) *Jesus asks, Whose son is Christ? Matt. 41, 42. (2) They reply, The Son of David, Matt. 42. (3) Jesus farther asks, How is Christ both David's son and Lord? (Ps. 110 : 1), Matt. 43-45; Mark 36, 37; Luke 41-44. (4) All put to silence, Matt. 46. (5) The common people hear him gladly, Mark 37.*

## MATTHEW.

## MARK.

## LUKE.

<sup>41</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, What think ye of <sup>f</sup> Christ? whose son is he? They say unto him, *The son of David.* <sup>43</sup> He saith unto them, How then doth David in <sup>i</sup> spirit call him LORD, saying,

<sup>35</sup> And Jesus answered and said, while he taught in the temple, How say the scribes that <sup>f</sup> Christ is the son <sup>36</sup> of David? <sup>g</sup> For David himself said by the Holy Ghost,

<sup>41</sup> And he said unto them, How say they that <sup>f</sup> Christ is David's <sup>42</sup> son? <sup>h</sup> And David himself saith in the book of Psalms,

<sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool?

The LORD said to my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool.

The LORD said unto my Lord, Sit thou on my right hand, <sup>43</sup> Till I make thine enemies thy footstool.

\* 35. OMIT and saying.

° 30. OMIT this . . . commandment.

° 32. That he is one; and there.

° 36. OMIT For.

<sup>b</sup> 29. Or the Lord is our God; the Lord is one.

<sup>d</sup> 31. The second is this.

<sup>f</sup> 42, 33, 41. The Christ.

<sup>h</sup> 42. For.

<sup>i</sup> 43. The Spirit.

## MATTHEW 22.

<sup>45</sup> If David then call him LORD, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

## MARK 12.

<sup>37</sup> David <sup>a</sup> therefore himself calleth him LORD, and whence is he *then* his son? And <sup>b</sup> the common people heard him gladly.

## LUKE 20.

<sup>44</sup> David therefore calleth him LORD, how is he then his son?

§ 151. THE LAST PUBLIC DISCOURSE OF JESUS TO THE JEWS.  
WARNING AND WOES AGAINST THE SCRIBES AND PHARISEES.

MATT. 23 : 1-39.

MARK 12 : 38-40.

LUKE 20 : 45-47.

- (1) *Jesus addresses the multitude and his disciples, Matt. 1; Mark 38; Luke 45.* (2) *Warns them against imitating the Pharisees in their rigor toward others and their laxity with respect to themselves, Matt. 2-4.* (3) *Against their love of applause and their ostentatious vanity, Matt. 5-7; Mark 38, 39; Luke 46.* (4) *Exhorts them to fraternal feeling and humility, Matt. 8-12.* (5) *Woes upon the Pharisees for their perversion of truth, Matt. 13.* (6) *For their oppression, Matt. 14; Mark 40; Luke 47.* (7) *For their proselyting zeal and its evil results, Matt. 15.* (8) *For their fraudulent oaths, Matt. 16-22.* (9) *For omitting the weightier matters of the law, Matt. 23, 24.* (10) *For their inward wickedness, Matt. 25, 26.* (11) *For their hypocrisy and iniquity, Matt. 27, 28.* (12) *For persecuting God's servants, while they profess to honor the ancient prophets, Matt. 29-33.* (13) *Foretells their future persecution and ruin, Matt. 34-36.* (14) *Lamentation over Jerusalem, Matt. 37, 38.* (15) *A word of hope, Matt. 39.*

## MATTHEW.

## MARK.

## LUKE.

- <sup>1</sup> Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, <sup>38</sup> that observe and do: but do not ye after their works: for they say, and do not. <sup>45</sup> Then in the audience of all the people, he said unto his disciples, For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the <sup>39</sup> uppermost rooms at feasts, and the chief seats in the synagogues, and <sup>46</sup> greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your <sup>40</sup> Master, even Christ; and all ye are brethren. And call no man your father upon

## MARK.

## LUKE.

Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, and <sup>41</sup> the chief seats in the synagogues, and the uppermost <sup>42</sup> rooms at feasts:

Beware of the scribes, which desire to walk in long robes, and love <sup>43</sup> greetings in the markets, and <sup>44</sup> the highest seats in the synagogues, and the chief <sup>45</sup> rooms at feasts;

<sup>a</sup> 37. OMIT therefore.

<sup>d</sup> 6. Chief place.

<sup>f</sup> 39, 46. And chief.

<sup>b</sup> 37. Or the great multitude.

<sup>e</sup> 7, 46. Salutations in the market-places.

<sup>c</sup> 39, 46. Places.

<sup>e</sup> 4. Yea they.

<sup>h</sup> 8. Teacher, and all.

## MATTHEW 23.

<sup>10</sup> the earth : for one is your Father, which is in heaven. Neither be ye called  
<sup>11</sup> masters : for one is your Master, *even* Christ. But he that is greatest among  
<sup>12</sup> you, shall be your servant. And whosoever shall exalt himself, shall be  
 abased ; and he that shall humble himself, shall be exalted.

<sup>13</sup> But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up  
 the kingdom of heaven against men : for ye neither go in *yourselves*,  
 neither suffer ye them  
 that are entering, to

<sup>14</sup> go in. <sup>a</sup> Woe unto you,  
 scribes and Pharisees,  
 hypocrites ! for ye de-  
 vour widows' houses,  
 and for a pretense  
 make long prayers :  
 therefore ye shall re-  
 ceive the greater <sup>b</sup> dam-  
<sup>15</sup> nation. Woe unto

## MARK.

<sup>40</sup> which devour widows' houses, and for a pre-  
 tense make long pray-  
 ers : these shall receive  
 greater <sup>b</sup> damnation.

## LUKE.

<sup>41</sup> which devour widows' houses, and for a show  
 make long prayers :  
 the same shall receive  
 greater <sup>b</sup> damnation.

you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make  
 one proselyte ; and when he is made, ye make him two-fold more the child of  
<sup>c</sup> hell than yourselves.

<sup>16</sup> Woe unto you, *ye blind guides* ! which say, Whosoever shall swear by the  
 temple, it is nothing ; but whosoever shall swear by the gold of the temple,

<sup>17</sup> he is a debtor. *Ye fools, and blind !* for whether is greater, the gold, or the  
<sup>18</sup> temple that sanctifieth the gold ? And, Whosoever shall swear by the altar,

it is nothing ; but whosoever sweareth by the gift that is upon it, he is <sup>d</sup> guilty.

<sup>19</sup> *Ye fools, and blind !* for whether *is* greater, the gift, or the altar that sancti-  
<sup>20</sup> fieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and

<sup>21</sup> by all things thereon. And whoso shall swear by the temple, sweareth by it,  
<sup>22</sup> and by him that dwelleth therein. And he that shall swear by heaven,

sweareth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint,  
 and anise, and cummin, and have omitted the weightier *matters* of the law,

<sup>24</sup> judgment, mercy, and faith : these ought ye to have done, and not to leave the  
 other undone. *Ye blind guides !* which strain 'at a gnat, and swallow <sup>e</sup> a

<sup>25</sup> camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean  
 the outside of the cup and of the platter, but within they are full of extortion

<sup>26</sup> and excess. *Thou blind Pharisee !* cleanse first that *which is* within the cup  
 and platter, that the outside of them may be clean also.

<sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto  
 whited sepulchres, which indeed appear beautiful outward, but are within full

<sup>28</sup> of dead *men's* bones, and of all uncleanness. Even so ye also outwardly  
 appear righteous unto men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites ! because ye build the  
<sup>30</sup> tombs of the prophets, and garnish the sepulchres of the righteous, and say,

If we had been in the days of our fathers, we would not have been partakers  
<sup>31</sup> with them in the blood of the prophets. Wherefore, ye be witnesses unto

<sup>32</sup> yourselves, that ye are the children of them which killed the prophets. Fill  
<sup>33</sup> ye up then the measure of your fathers. *Ye serpents !* ye <sup>b</sup> generation of  
 vipers ! how can ye escape the <sup>i</sup> damnation of hell ?

<sup>34</sup> Wherefore, behold, I send unto you prophets, and wise men, and scribes ;  
 and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge

<sup>35</sup> in your synagogues, and persecute *them* from city to city ; that upon you may  
 come all the righteous blood shed upon the earth, from the blood of righteous

<sup>a</sup> 14. OMIT ver. 14, or text.

<sup>d</sup> 18. A debtor.

<sup>e</sup> 24. The.

<sup>b</sup> 14, 40, 47. Condemnation.

<sup>c</sup> 19. OMIT fools and.

<sup>b</sup> 33. Offspring.

<sup>c</sup> 15. Gehenna.

<sup>f</sup> 24. Out the.

<sup>i</sup> 33. Judgment.

## MATTHEW 23.

<sup>36</sup> Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the <sup>a</sup>temple and the altar. Verily, I say unto you, All these things shall come upon this generation.

<sup>37</sup> O Jerusalem! Jerusalem! *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would <sup>38</sup> <sup>39</sup> not! Behold, your house is left unto you desolate! For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the LORD!

## § 152. THE WIDOW'S MITE.

MARK 12 : 41-44.

LUKE 21 : 1-4.

(1) *The rich casting in much into the treasury, Mark 41 ; Luke 1. (2) A widow throws in two mites, Mark 42 ; Luke 2. (3) Jesus affirms that she has cast in more than they all, Mark 43, 44 ; Luke 3, 4.*

MARK.

LUKE.

<sup>41</sup> And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much. <sup>42</sup> And there came a <sup>b</sup>certain poor widow, and she threw in two mites, <sup>43</sup> which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have <sup>44</sup> cast into the treasury. For all *they* did cast in of their abundance : but she of her want did cast in all that she had, *even* all her living.

<sup>1</sup> And he looked up and saw the rich men casting their gifts into the <sup>2</sup> treasury. And he saw <sup>c</sup>also a certain poor widow, casting in thither two mites.

<sup>3</sup> And he said, Of a truth I say unto you, That this poor widow hath cast <sup>4</sup> in more than they all. For all these <sup>d</sup> have of their abundance cast in unto the offerings of God : but she of her <sup>e</sup>penury hath cast in all the living that she had.

## § 153. REFLECTIONS ON THE UNBELIEF OF THE JEWS.

JOHN 12 : 37-50.

(1) *The obstinate unbelief of the Jews, 37. (2) In accordance with prophecy (Isa. 53 : 1), 38. (3) Their judicial blindness had also been foretold (Isa. 6 : 10), 39-41. (4) Why many that believed did not acknowledge him, 42, 43. (5) What Jesus said to them of his own divine mission, and of the danger of rejecting him, 44-50.*

JOHN.

<sup>37</sup> But though he had done so many <sup>f</sup>miracles before them, yet they believed <sup>38</sup> not on him : that the saying of Esaias the prophet might be fulfilled, which he spake,

LORD, who hath believed our report?

And to whom hath the arm of the LORD been revealed?

<sup>39</sup> Therefore they could not believe, because that Esaias said again,

<sup>40</sup> He hath blinded their eyes,  
And hardened their heart;  
That they should not see with *their* eyes,  
Nor understand with *their* heart,  
<sup>g</sup> And be converted, and I should heal them.

<sup>a</sup> 35. Sanctuary.<sup>b</sup> 42. Gr., one poor.<sup>c</sup> 2 Omit also.<sup>d</sup> 4. Did.<sup>e</sup> 4. Want did cast in. <sup>f</sup> 37. Signs.<sup>g</sup> 40. And turn.

## JOHN 12.

- <sup>41</sup> These things said Esaias, <sup>a</sup> when he saw his glory, and spake of him.  
<sup>42</sup> Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out  
<sup>43</sup> of the synagogue: for they loved the <sup>b</sup> praise of men more than the <sup>b</sup> praise of God.  
<sup>44</sup> Jesus cried, and said, He that believeth on me, believeth not on me, but on  
<sup>45</sup> <sup>46</sup> him that sent me: and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide  
<sup>47</sup> in darkness. And if any man hear my words, and <sup>c</sup> believe not, I judge him  
<sup>48</sup> not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word  
<sup>49</sup> that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his  
<sup>50</sup> commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

§ 154. JESUS LEAVES THE TEMPLE; AND ON THE MOUNT OF OLIVES DISCOURSES TO HIS DISCIPLES ON THE DESTRUCTION OF JERUSALEM, AND HIS SECOND COMING.

MATT. 24 : 1-51.

MARK 13 : 1-37.

LUKE 21 : 5-36.

- (1) *Jesus predicts to his disciples the destruction of the temple as he leaves it, Matt. 1, 2; Mark 1, 2; Luke 5, 6.* (2) *As he sits on Olivet, they ask him, When shall these things be? What the sign of thy coming? And of the end of the world? Matt. 3; Mark 3, 4; Luke 7.* (3) *Warns them against false Christs, Matt. 4, 5; Mark 5, 6; Luke 8.* (4) *Cautions them against supposing that wars, famine, and pestilence were signs of his coming; those but the beginning of sorrows, Matt. 6-8; Mark 7, 8; Luke 9-11.* (5) *Must expect persecution, but must rely on the Holy Spirit in making their defense, Matt. 9, 10; Mark 9-13; Luke 12-17.* (6) *Warned of false prophets, and of love waxing cold, Matt. 11, 12.* (7) *Who shall be saved, Matt. 13; Mark 13; Luke 18, 19.* (8) *The gospel must be preached to all nations before the final consummation, Matt. 14; Mark 10.* (9) *Instructs them what to do when they should see Daniel 9 : 27 fulfilled, Matt. 15-18; Mark 14-16; Luke 20-22.* (10) *The woe upon those with child; for what to pray, Matt. 19, 20; Mark 17, 18; Luke 23.* (11) *The severity of the tribulation; Jerusalem trodden down of the Gentiles, Matt. 21; Mark 19; Luke 23, 24.* (12) *Those days shortened for the sake of believers, Matt. 22; Mark 20.* (13) *Warns them then against false Christs, Matt. 23-26; Mark 21-23.* (14) *His coming as conspicuous as the lightning, and as sure as the flight of eagles to their prey, Matt. 27, 28.* (15) *Great and terrible changes in nature, Matt. 29; Mark 24, 25; Luke 25, 26.* (16) *The sign of the Son of man, and the gathering of the elect, Matt. 30, 31; Mark 26, 27; Luke 27, 28.* (17) *By a parable of the fig tree, he teaches them to judge of the time, Matt. 32, 33; Mark 28, 29; Luke 29-31.* (18) *In a certain sense fulfilled in that generation, Matt. 34; Mark 30; Luke 32.* (19) *His word sure; but the time known only to his Father, Matt. 35, 36; Mark 31, 32; Luke 33.* (20) *His coming unexpected, as the flood in the days of Noah, Matt. 37-41.* (21) *Exhorts his disciples to vigilance, Matt. 42; Mark 33; Luke 34.* (22) *As servants for the return of their master, Mark 34-37; Luke 34-36.* (23) *As against a thief, Matt. 43-45.* (24) *The faithful servant, and his reward, Matt. 45-47.* (25) *The unfaithful servant, and his punishment, Matt. 48-51.*

<sup>a</sup> 41. Because.<sup>b</sup> 43. Glory.<sup>c</sup> 47. Keep them not.

## MATTHEW.

## MARK.

## LUKE.

<sup>1</sup> And Jesus went out, and <sup>a</sup>departed from the temple: and his disciples came to *him* for to show him the buildings of the temple. And <sup>c</sup>Jesus said unto them, See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

<sup>4</sup> And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am <sup>e</sup>Christ; and shall deceive many.

<sup>6</sup> And when ye shall hear of wars, and rumors of wars, see that ye be not troubled: for <sup>b</sup>all these things <sup>i</sup>must come to pass, but the

<sup>7</sup> end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, <sup>m</sup>and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

<sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill

<sup>1</sup> And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and <sup>b</sup>what buildings, *are here!* And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left <sup>d</sup>one stone upon another, that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

<sup>4</sup> Tell us, when shall these things be? and what *shall be* the sign when all these things

<sup>5</sup> shall be fulfilled? And Jesus <sup>c</sup>answering them, began to say, Take heed lest any man deceive you: for many

<sup>6</sup> shall come in my name, saying, I am <sup>f</sup>Christ; and shall deceive many.

<sup>7</sup> And when ye shall hear of wars, and rumors of wars, be ye not troubled: for *such things* must needs <sup>k</sup>be; but the end *shall not be*

<sup>8</sup> yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, <sup>n</sup>and troubles: these *are* the beginnings of sorrows.

<sup>9</sup> But take heed to yourselves: for they shall deliver you up to councils; and in the

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which

<sup>6</sup> there shall not be <sup>d</sup>left one stone upon another, that shall not be thrown down.

<sup>7</sup> And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to

<sup>8</sup> pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am <sup>f</sup>Christ; and the time draweth near: go ye not therefore after

<sup>9</sup> them. But when ye shall hear of wars and commotions, be not terrified: for these things <sup>i</sup>must first come to pass; but the end *is not* <sup>l</sup>by

<sup>10</sup> and by. Then said he unto them, Nation shall rise against nation, and kingdom against king-

<sup>11</sup> dom: and great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven.

<sup>12</sup> But before all these, they shall lay their hands on you, and persecute *you*, delivering

<sup>a</sup> 1. Was going on his way.

<sup>d</sup> 2, 6. Left here.

<sup>e</sup> 5. The Christ.

<sup>k</sup> 7. Come to pass.

<sup>m</sup> 7. OMIT and pestilences.

<sup>b</sup> 1. What manner of buildings!

<sup>c</sup> 5. OMIT answering them.

<sup>b</sup> 6. OMIT all.

<sup>l</sup> 9. Immediately.

<sup>n</sup> 8. OMIT and troubles.

<sup>c</sup> 2. He answered and.

<sup>f</sup> 6, 8. Am he.

<sup>i</sup> 6, 9. Must needs.

## MATTHEW 24.

you: and ye shall be hated of all nations for my name's sake.

<sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another.

<sup>11</sup> And many false prophets shall rise, and shall deceive many.

<sup>12</sup> And because iniquity shall abound, the love of many shall wax cold.

<sup>13</sup> But he that shall endure unto the end, the same shall be saved.

<sup>14</sup> And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

<sup>15</sup> When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place <sup>c</sup> (whoso readeth, let him understand), then let them

<sup>16</sup> which be in Judea flee

<sup>17</sup> into the mountains: let him which is on the house-top not come down to take any thing

<sup>18</sup> out of his house: neither let him which is in the

## MARK 13.

synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . . . But when

<sup>11</sup> they shall lead *you*, and deliver you up, <sup>a</sup> take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy

<sup>12</sup> Ghost. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death. And ye

<sup>13</sup> shall be hated of all *men* for my name's sake: But he that shall endure unto the end, the same shall be saved.

<sup>10</sup> And the gospel must first be <sup>c</sup> published among all nations.

<sup>14</sup> But when ye shall see the abomination of desolation, <sup>d</sup> spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains: and let

<sup>15</sup> him that is on the house-top not go down <sup>e</sup> into the house, neither enter *therein*, to take any thing out of his

## LUKE 21.

*you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And

<sup>13</sup> it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer.

<sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

<sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

<sup>17</sup> And ye shall be hated of all *men* for my name's sake.

<sup>18</sup> But there shall not a hair of your head perish. In your patience <sup>b</sup> possess ye your souls.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

<sup>21</sup> Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the <sup>g</sup> countries enter *thereinto*. For these <sup>22</sup> be the days of vengeance, that all things

<sup>a</sup> 11. Be not anxious.

<sup>d</sup> 14. OMIT spoken of by Daniel the prophet.

<sup>e</sup> 15. Let him that readeth,

<sup>b</sup> 19. Ye shall win.

<sup>f</sup> 15. OMIT into the house.

<sup>c</sup> 10. Preached.

<sup>g</sup> 21. Country.



## MATTHEW 24.

field return back to  
take his clothes.

<sup>19</sup> And woe unto them  
that are with child,  
and to them that give  
suck in those days!

<sup>20</sup> But pray ye that your  
flight be not in the  
winter, neither on the  
sabbath-day: for then  
shall be great tribula-  
tion, such as was not  
since the beginning of  
the world to this time,  
no, nor ever shall be.

<sup>22</sup> And except those days  
<sup>b</sup>should be shortened,  
there <sup>c</sup>should no flesh  
be saved: but for the  
elect's sake, those days  
shall be shortened.

<sup>23</sup> Then if any man shall say unto you,  
'Lo, here is Christ,' or 'there!'

<sup>24</sup> believe *it* not. For there shall arise  
false Christs, and false prophets, and  
shall show great signs and won-  
ders: <sup>d</sup>insomuch that, if *it were*

possible, they shall deceive the  
<sup>25</sup> very elect. Behold, I have told you  
before.

<sup>26</sup> Wherefore, if they shall  
say unto you, 'Behold, he is in  
the desert!'

<sup>27</sup> go not forth: 'behold, *he is* in the secret chambers!'

<sup>28</sup> believe *it* not. For as the lightning cometh out of the east, and shineth  
even unto the west; so shall also the coming of the Son of man be. For  
whersoever the carcass  
is, there will the eagles  
be gathered together.

<sup>29</sup> Immediately after  
the tribulation of those  
days, shall the sun be  
darkened, and the  
moon shall not give  
her light, and the stars  
shall fall from heaven,  
and the powers of the  
heavens shall be shaken:  
<sup>30</sup> and then shall  
appear the sign of the

## MARK 13.

house: and let him that  
is in the field not turn  
back again for to take  
up his garment.

<sup>17</sup> But woe to them that  
are with child, and to  
them that give suck, in

<sup>18</sup> those days! And pray  
ye that your flight be  
not in the winter.

<sup>19</sup> For *in* those days shall be  
<sup>a</sup>affliction, such as was  
not from the beginning  
of the creation which  
God created unto this  
time, neither shall be.

<sup>20</sup> And except that the  
Lord had shortened  
those days, no flesh  
<sup>c</sup>should be saved: but  
for the elect's sake,

whom he hath chosen, he hath short-  
ened the days.

<sup>21</sup> And then, if any man shall say to  
you, 'Lo, here is Christ!'

<sup>22</sup> or 'Lo, *he is* there!' believe *him* not. For  
false Christs and false prophets shall  
rise, and shall show signs and won-  
ders, <sup>e</sup>to seduce, if *it were* possible,

<sup>23</sup> even the elect. But take ye heed:  
behold, I have foretold you all  
things.

## MARK.

<sup>24</sup> But in those days, af-  
ter that tribulation, the  
sun shall be darkened,  
and the moon shall not

<sup>25</sup> give her light, and the  
stars of heaven shall  
fall, and the powers  
that are in heaven shall

<sup>26</sup> be shaken. And then  
shall they see the Son  
of man coming in the

## LUKE 21.

which are written may  
be fulfilled.

<sup>23</sup> But woe unto them  
that are with child, and  
to them that give suck  
in those days! for there  
shall be great distress

in the land, and wrath

<sup>24</sup> upon this people. And

they shall fall by the  
edge of the sword, and

shall be led away cap-  
tive into all nations:

and Jerusalem shall be  
trodden down of the

Gentiles, until the  
times of the Gentiles be

fulfilled.

## LUKE.

<sup>25</sup> And there shall be  
signs in the sun, and  
in the moon, and in the  
stars; and upon the

earth distress of na-  
tions, with perplexity;

<sup>f</sup>the sea and the waves

<sup>26</sup> roaring; <sup>g</sup>men's hearts

failing them for fear,  
and for looking after

those things which are

<sup>a</sup> 19. Tribulation.

<sup>c</sup> 22, 20. Would have been.

<sup>d</sup> 24. So as to lead astray, if possible, even the.

<sup>e</sup> 22. That they may lead astray, if possible, the.

<sup>f</sup> 25. For the roaring of the sea and the billows.

<sup>g</sup> 26. Men fainting for fear, and for expectation of.

<sup>b</sup> 22. Had been.

## MATTHEW 24.

Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power  
 31 and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree : When his branch is yet tender, and putteth forth leaves, ye know that  
 33 summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.  
 34 Verily, I say unto you, This generation shall not pass, till all these things be <sup>a</sup>fulfilled.

35 Heaven and earth shall pass away, but my word shall not pass  
 36 away. But of that day and hour knoweth no <sup>b</sup>man, no, not the angels of heaven, but <sup>c</sup>my Father only. But as the days of Noe *were*, so shall also the coming  
 37 of the Son of man be. For as in the days that were before the flood, they

were eating and drinking, marrying and giving in marriage, until the day  
 39 that Noe entered into the ark, and knew not until the flood came, and took  
 40 them all away : so shall also the coming of the Son of man be. Then shall  
 41 two be in the field ; the one shall be taken, and the other left. Two *women*  
 shall be grinding at the mill ; the one shall be taken, and the other left.

42 Watch therefore ; for ye know not <sup>d</sup>what hour your Lord doth come.  
 43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered  
 44 his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler  
 46 over his household, to give them meat in due season ? Blessed *is* that servant,

## MARK 13.

clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree : When her branch is yet tender, and putteth forth leaves, ye know that  
 29 summer is near : so ye in like manner, when ye shall see these things come to pass, know that it is nigh,  
 30 *even* at the doors. Verily, I say unto you, That this generation shall not pass, till all these things be <sup>a</sup>done.

31 Heaven and earth shall pass away ; but my words shall not  
 32 pass away. But of that day and *that* hour knoweth no <sup>b</sup>man, no, not the angels which are in heaven, neither the Son, but the Father.

## LUKE 21.

coming on the earth : for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.  
 28 And when these things begin to come to pass, then look up, and lift up your heads : for your redemption draweth nigh.

29 And he spake to them a parable : Behold the fig tree, and all the  
 30 trees ; when they now shoot forth, ye see and know of your own selves that summer is  
 31 now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is  
 32 nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be  
 33 <sup>a</sup>fulfilled. Heaven and earth shall pass away : but my words shall not pass away.

<sup>a</sup> 34, 30, 32. Accomplished.

<sup>a</sup> 35. The.

<sup>b</sup> 36, 32. One, not even.

<sup>d</sup> 42. On what day.

## MATTHEW 24.

<sup>47</sup> whom his lord, when he cometh, shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods.

<sup>48</sup> But and if that evil servant shall say in his heart, 'My lord delayeth his coming;' <sup>49</sup> and shall begin to smite *his* fellow-servants, and to eat and drink <sup>50</sup> with the drunken; the lord of that servant shall come in a day when he <sup>51</sup> looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites; there shall be weeping and gnashing of teeth.

## MARK.

## LUKE.

<sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is.

<sup>34</sup> *For the Son of man* is as a man <sup>a</sup> taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch.

<sup>35</sup> Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find

<sup>36</sup> ye sleeping. And what I say unto <sup>37</sup> you, I say unto all, Watch.

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

<sup>35</sup> For as a snare shall it come on all them that dwell on the face of the <sup>36</sup> whole earth. Watch ye <sup>b</sup> therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

§ 155. JESUS ENFORCES WATCHFUL PREPARATION AND WATCHFUL ACTIVITY, BY THE PARABLES OF THE TEN VIRGINS AND THE TALENTS.

## Mount of Olives.

## MATT. 25 : 1-30.

(1) *The five wise virgins with oil; the five foolish with no oil*, 1-4. (2) *All sleep waiting for the bridegroom*, 5. (3) *All arose and trimmed their lamps when the bridegroom was coming*, 6, 7. (4) *The foolish fail to get oil of the wise*, 8, 9. (5) *While they go and buy, those ready enter, and the door is shut*, 10. (6) *The foolish fail to get admittance*, 11, 12. (7) *The lesson taught, watchful preparation*, 13. (8) *A man delivering talents to three servants*, 14, 15. (9) *What use they made of them*, 16-18. (10) *Their lord reckoneth with them*, 19. (11) *The good account of the first two, and their reward*, 20-23. (12) *The bad account of the last, and his punishment*, 24-30.

## MATTHEW.

<sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, which took <sup>2</sup> their lamps and went forth to meet the bridegroom. And five of them were <sup>3</sup> wise, and five were foolish. <sup>c</sup> They that were foolish took their lamps, and <sup>4</sup> took no oil with them: but the wise took oil in their vessels with their lamps. <sup>5</sup> While the bridegroom tarried, they all slumbered and slept. And at mid- <sup>6</sup> night there <sup>d</sup> was a cry made, Behold the bridegroom cometh; go ye out to <sup>7</sup> <sup>e</sup> meet him! Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are <sup>e</sup> gone out. <sup>9</sup> But the wise answered, saying, *Not so*; lest there be not enough for us and <sup>10</sup> you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in

<sup>a</sup> 34. Sojourning in another country. <sup>b</sup> 36. At every season, making supplication that.  
<sup>c</sup> 3. For the foolish. <sup>d</sup> 6. Is a cry, Behold the bridegroom. <sup>e</sup> 8. Going out.

## MATTHEW 25.

- <sup>11</sup> with him to the <sup>a</sup> marriage : and the door was shut. Afterward came also the  
<sup>12</sup> other virgins, saying, Lord, Lord, open to us ! But he answered and said,  
 Verily, I say unto you, I know you not.  
<sup>13</sup> Watch therefore, for ye know neither the day nor the hour <sup>b</sup> wherein the  
 Son of man cometh.  
<sup>14</sup> For *the kingdom of heaven is* as a man traveling into <sup>c</sup> a far country, *who*  
<sup>15</sup> called his own servants, and delivered unto them his goods. And unto one  
 he gave five talents, to another two, and to another one ; to every man accord-  
<sup>16</sup> ing to his several ability ; and straightway took his journey. Then he that  
 had received the five talents, went and traded with the same, and made *them*  
<sup>17</sup> other five talents. And likewise he that *had received* two, he also gained  
<sup>18</sup> other two. But he that had received one, went and digged in the earth, and  
<sup>19</sup> hid his lord's money. After a long time the lord of those servants cometh,  
<sup>20</sup> and reckoneth with them. And so he that had received five talents, came  
 and brought other five talents, saying, Lord, thou deliveredst unto me five  
<sup>21</sup> talents : behold, I have gained besides them five talents more. His lord  
 said unto him, Well done, *thou* good and faithful servant ; thou hast been  
 faithful over a few things, I will <sup>d</sup> make thee ruler over many things : enter  
<sup>22</sup> thou into the joy of thy lord. He also that had received two talents, came,  
 and said, Lord, thou deliveredst unto me two talents : behold, I have gained  
<sup>23</sup> two other talents besides them. His lord said unto him, Well done, good and  
 faithful servant ; thou hast been faithful over a few things, I will <sup>d</sup> make thee  
<sup>24</sup> ruler over many things : enter thou into the joy of thy lord. Then he which  
 had received the one talent came, and said, Lord, I knew thee, that thou art  
 a hard man, reaping where thou hast not sown, and gathering where thou  
<sup>25</sup> hast not strewed : and I was afraid, and went and hid thy talent in the earth :  
<sup>26</sup> lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou*  
 wicked and slothful servant, thou knewest that I reap where I sowed not,  
<sup>27</sup> and gather where I have not strewed : thou oughtest therefore to have put my  
 money to the exchangers, and *then* at my coming I should have received mine  
<sup>28</sup> own with <sup>e</sup> usury. Take therefore the talent from him, and give *it* unto him  
<sup>29</sup> which hath ten talents. For unto every one that hath shall be given, and he  
 shall have abundance : but from him that hath not, shall be taken away  
<sup>30</sup> even that which he hath. And cast ye the unprofitable servant into outer  
 darkness : there shall be weeping and gnashing of teeth.

## § 156. GRAPHIC SCENE OF THE FINAL JUDGMENT.

Mount of Olives.

MATT. 25 : 31-46.

- (1) *Christ coming in glory*, 31. (2) *All nations gathered before him*, 32.  
 (3) *The righteous and wicked separated*, 33. (4) *Christ's welcome to the*  
*righteous*, 34-36. (5) *Their answer*, 37-39. (6) *Christ's reply*, 40. (7)  
*His address to the wicked*, 41-43. (8) *Their attempted defense*, 44. (9)  
*Christ's answer*, 45. (10) *Their different ends*, 46.

## MATTHEW.

- <sup>31</sup> When the Son of man shall come in his glory, and all the holy angels  
<sup>32</sup> with him, then shall he sit upon the throne of his glory : and before him  
 shall be gathered <sup>f</sup> all nations : and he shall separate them one from another,  
<sup>33</sup> as a shepherd <sup>g</sup> divideth *his* sheep from the goats : and he shall set the sheep  
 on his right hand, but the goats on the left.  
<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of

<sup>a</sup> 10. The marriage feast.<sup>d</sup> 21, 23. Set thee over.<sup>b</sup> 13. OMIT wherein to end of verse.<sup>e</sup> 27. Interest.<sup>c</sup> 14. Another.<sup>f</sup> 32. All the.<sup>g</sup> 32. Separateth.

## MATTHEW 25.

my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

2 157. JESUS ANNOUNCES HIS BETRAYAL TO CRUCIFIXION. THE JEWISH RULERS CONSPIRE AGAINST HIM.

Fourth day of the week. Beginning at sunset.

Mount of Olives. Jerusalem.

MATT. 26 : 1-5.

MARK 14 : 1, 2.

LUKE 22 : 1, 2.

- (1) *Jesus foretells his betrayal to be crucified at the passover, Matt. 1, 2; Mark 1; Luke 1.* (2) *The rulers conspire, Matt. 3, 4; Mark 1; Luke 2.* (3) *Conclude not to put him to death at the passover, for fear of the people, Matt. 5; Mark 2; Luke 2.*

## MATTHEW.

## MARK.

## LUKE.

<sup>1</sup> And it came to pass when Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup> Ye know that after two days <sup>c</sup> is the feast of the passover, and the Son of man is <sup>d</sup> betrayed to be crucified.

<sup>3</sup> Then assembled together the chief priests, and the scribes, and the elders of the people, unto the <sup>e</sup> palace of the high-priest, who was <sup>4</sup> called Caiaphas, and consulted that they

<sup>1</sup> After two days was the feast of the passover, and of unleavened bread:

And the chief priests and the scribes sought how they might take him by craft, and put <sup>2</sup> him to death. But they said, Not <sup>f</sup> on the feast-day, lest there be an uproar of the people.

<sup>1</sup> Now the feast of unleavened bread drew nigh, which is called the passover.

<sup>2</sup> And the chief priests and scribes sought how they might kill him: for they feared the people.

<sup>a</sup> 40. Did.

<sup>d</sup> 2. Delivered up.

<sup>b</sup> 46. Eternal.

<sup>e</sup> 3. Court.

<sup>c</sup> 2. Cometh.

<sup>f</sup> 2. During the feast.

## MATTHEW 26.

<sup>5</sup> might take Jesus by subtlety, and kill him. But they said, Not <sup>a</sup> on the feast-day, lest there <sup>b</sup> be an uproar among the people.

## § 158. THE SUPPER AND ANOINTING AT BETHANY. JUDAS ENGAGES TO BETRAY JESUS.

FOURTH DAY OF THE WEEK. Bethany. Jerusalem.

MATT. 26 : 6-16. MARK 14 : 3-11. LUKE 22 : 3-6. JOHN 12 : 2-8.

(1) *Jesus in the house of Simon at Bethany, Matt. 6; Mark 3.* (2) *They make him a supper, Mark 3; John 2.* (3) *Martha serves; Lazarus a guest, John 2.* (4) *Mary anoints Jesus, Matt. 7; Mark 3; John 3.* (5) *The indignation of the disciples, Matt. 8; Mark 4.* (6) *Judas' complaint because it was not sold and given to the poor; all murmur, Matt. 9; Mark 5; John 4, 5.* (7) *The bad motive of Judas, John 6.* (8) *Jesus vindicates Mary, Matt. 10-12; Mark 6-8; John 7, 8.* (9) *This shall be told for a memorial of her, Matt. 13; Mark 9.* (10) *Judas goes to the chief priests to betray Jesus, Matt. 14; Mark 10; Luke 3, 4.* (11) *They bargain with him, Matt. 15; Mark 11; Luke 5.* (12) *He seeks opportunity to betray him, Matt. 16; Mark 11; Luke 6.*

## MATTHEW.

## MARK.

## JOHN.

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster-box <sup>d</sup> of very precious ointment, and poured it on his head as he sat <sup>8</sup> at meat. But when his disciples saw it, they had indignation, saying, To what purpose <sup>9</sup> is this waste? For this ointment might have been sold for much, and given to the poor.

<sup>3</sup> And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box <sup>d</sup> of ointment of spikenard, very precious; and she brake the <sup>d</sup> box, and poured it <sup>4</sup> <sup>e</sup> on his head. And there were some that had indignation within themselves, and said, <sup>f</sup> Why was this waste of the <sup>5</sup> ointment made? For <sup>g</sup> it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

<sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat <sup>c</sup> at the table with <sup>3</sup> him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the <sup>4</sup> ointment. Then saith one of his disciples, Judas Iscariot, <sup>h</sup> Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and had the bag, and <sup>i</sup> bare what was put therein. Then said Jesus, <sup>k</sup> Let her alone: against the day of my burying hath she kept <sup>8</sup> this. For the poor always ye have with you:

<sup>10</sup> When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good <sup>11</sup> work upon me. For ye

<sup>6</sup> And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work <sup>7</sup> on me. For ye have the poor with you al-

<sup>a</sup> 5. During the feast.

<sup>c</sup> 3. Over.

<sup>b</sup> 4. OMIT Simon's son.

<sup>b</sup> 5. Arise.

<sup>f</sup> 4. To what purpose.

<sup>i</sup> 6. Took away.

<sup>e</sup> 2. At meat.

<sup>d</sup> 7, 3. Cruse.

<sup>g</sup> 5. This ointment.

<sup>k</sup> 7. Suffer her to keep it against.

## MATTHEW 26.

have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did *it* for my burial. Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver him unto you? And they <sup>c</sup>covenanted with him for thirty <sup>16</sup>pieces of silver. And from that time he sought opportunity to <sup>d</sup>betray him.

## MARK 14.

ways, and whensoever ye will ye may do them good: but me ye have <sup>8</sup>not always. She hath done what she could: she is come aforehand to anoint my body to <sup>9</sup>the burying. Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

<sup>10</sup> And Judas Iscariot, one of the twelve, went unto the chief priests to <sup>b</sup>betray him unto <sup>11</sup>them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently <sup>d</sup>betray him.

## JOHN 12.

but me ye have not always.

## LUKE.

<sup>3</sup> Then entered Satan into Judas <sup>a</sup>surnamed Iscariot, being of the number of the <sup>4</sup>twelve. And he went his way, and communed with the chief priests and captains, how he might <sup>b</sup>betray him unto <sup>5</sup>them. And they were glad, and covenanted to give him money. <sup>6</sup>And he promised, and sought opportunity to <sup>b</sup>betray him unto them in the absence of the multitude.

§ 159. JESUS SENDS TWO DISCIPLES TO THE CITY TO MAKE PREPARATION FOR THE PASSOVER.

FIFTH DAY OF THE WEEK. Bethany. Jerusalem.

MATT. 26 : 17-19.

MARK 14 : 12-16.

LUKE 22 : 7-13.

(1) *The disciples ask where they shall prepare the passover, Matt. 17 ; Mark 12 ; Luke 7.* (2) *Peter and John sent to prepare, with directions, Matt. 18 ; Mark 13-15 ; Luke 8-12.* (3) *They do as commanded, Matt. 19 ; Mark 16 ; Luke 13.*

## MATTHEW.

## MARK.

## LUKE.

<sup>17</sup> Now, <sup>e</sup>the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

<sup>12</sup> And <sup>e</sup>the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may <sup>9</sup>eat. And they said unto him, Where wilt

<sup>a</sup> 3. Who was called.

<sup>b</sup> 10, 4, 6. Deliver.

<sup>c</sup> 15. Weighed unto him thirty.

<sup>d</sup> 16, 11. Deliver him unto them.

<sup>e</sup> 17, 12. On the.

## MATTHEW 26

<sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

<sup>19</sup> And the disciples did as Jesus had appointed them: and they made ready the passover.

## MARK 14.

forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: <sup>14</sup> follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is <sup>a</sup>the guest-chamber, where I shall eat the passover with <sup>15</sup> my disciples? And he <sup>b</sup>will show you a large upper room, furnished and prepared: there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

## LUKE 22.

thou that we prepare? <sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where <sup>11</sup> he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is <sup>a</sup>the guest-chamber, where I shall eat the passover with my disciples? <sup>12</sup> And he shall show you a large upper room furnished: there make <sup>13</sup> ready. And they went, and found as he had said unto them: and they made ready the passover.

## § 160. BEGINNING OF THE PASSOVER MEAL. CONTENTION OF THE TWELVE.

SIXTH DAY OF THE WEEK, beginning at sunset.

Jerusalem.

MATT. 26 : 20.

MARK 14 : 17.

LUKE 22 : 14-18, 24-30.

- (1) *Jesus reclines at table with the twelve, Matt. 20; Mark 17; Luke 14.* (2) *His strong desire to eat this passover, Luke 15, 16.* (3) *Gives the paschal cup to the disciples, Luke 17, 18.* (4) *They contend which shall be the greatest, Luke 24.* (5) *They are not to exercise lordship, Luke 25, 26.* (6) *He had set them an example, Luke 27.* (7) *A kingdom appointed them in the future, Luke 28-30.*

MATTHEW.

MARK.

LUKE.

- <sup>20</sup> Now, when the even was come, he <sup>c</sup>sat down with the twelve. <sup>17</sup> And in the evening he cometh with the twelve. <sup>14</sup> And when the hour was come, he sat down, and the <sup>d</sup>twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not <sup>e</sup>any more eat thereof until <sup>16</sup> it be fulfilled in the kingdom of God. And he <sup>f</sup>took the cup, and gave <sup>18</sup> thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink <sup>g</sup>of the fruit of the vine, until the kingdom of God shall come.

- <sup>24</sup> And there was also a strife among them, which of them should be accounted <sup>25</sup> the greatest. And he said unto them, The kings of the Gentiles exercise lord-

<sup>a</sup> 14, 11. My.

<sup>b</sup> 15. Will himself.

<sup>c</sup> 20. Was sitting at meat.

<sup>d</sup> 14. OMIT twelve.

<sup>e</sup> 16. Eat it.

<sup>f</sup> 17. Received a cup.

<sup>g</sup> 18. From henceforth of.



## LUKE 22.

ship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him<sup>26</sup> be as the younger; and he that is chief, as he that doth serve. For whether<sup>27</sup> is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued<sup>28</sup> with me in my temptations; and I appoint unto you a kingdom, as my<sup>29</sup> Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

## § 161. JESUS WASHES THE DISCIPLES' FEET DURING THE PASSOVER MEAL.

## JOHN 13: 1-20.

(1) *The foreknowledge and love of Jesus, 1.* (2) *The supper being served; the Devil having put it into the heart of Judas to betray him, Jesus rises to wash the disciples' feet, 2-5.* (3) *Peter at first refuses to have his feet washed, 6-8.* (4) *Then yields, 8-10.* (5) *Jesus intimates that they are not all clean, 10, 11.* (6) *Takes his place again at table, 12.* (7) *Tells why he had washed their feet. An example and lesson of self-denying kindness, 12-17.* (8) *Intimates the presence of the betrayer (Ps. 41: 9), 18, 19.* (9) *They are to be his representatives in the world, 20.*

## JOHN.

- <sup>1</sup> Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- <sup>2</sup> <sup>b</sup> And supper being ended (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him), Jesus knowing that the Father had given all things into his hands, and that he was come from God, and<sup>4</sup> went to God; he riseth from supper, and laid aside his garments; and took a<sup>4</sup> towel, and girded himself. After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
- <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou<sup>7</sup> wash my feet? Jesus answered and said unto him, What I do thou knowest<sup>8</sup> not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no<sup>9</sup> part with me. Simon Peter saith unto him, Lord, not my feet only, but also<sup>10</sup> my hands and my head. Jesus saith unto him, He that is<sup>c</sup> washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
- <sup>11</sup> For he knew who should betray him: therefore said he, Ye are not all clean.
- <sup>12</sup> So after he had washed their feet, and had taken his garments, and was set<sup>13</sup> down again, he said unto them, Know ye what I have done to you? Ye call<sup>14</sup> me Master, and Lord: and ye say well; for so I am. If I then, <sup>d</sup>your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- <sup>15</sup> For I have given you an example, that ye should do as I have done to you.
- <sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither<sup>17</sup> he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.
- <sup>18</sup> I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled

He that eateth bread with me  
Hath lifted up his heel against me.

<sup>a</sup> 26. Become.  
<sup>c</sup> 10. Bathed.

<sup>b</sup> 2. And during supper.  
<sup>d</sup> 14. The Lord and the Master (*Teacher*).

## JOHN 13.

<sup>19</sup> Now I tell you before it come, that when it is come to pass, ye may believe  
<sup>20</sup> that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever  
 I send, receiveth me; and he that receiveth me, receiveth him that sent me.

§ 162. CONTINUATION OF THE PASSOVER MEAL. JESUS FORETELLS HIS BETRAYAL, AND POINTS OUT THE TRAITOR. JUDAS WITHDRAWS.

MATT. 26 : 21-25. MARK 14 : 18-21. LUKE 22 : 21-23. JOHN 13 : 21-30.

(1) *Jesus foretells that one shall betray him, Matt. 21; Mark 18; Luke 21; John 21.* (2) *The disciples exceeding sorrowful, Matt. 22; Mark 19.* (3) *Their inquiry, Matt. 22; Mark 19; Luke 23; John 22-25.* (4) *His reply, Matt. 23, 24; Mark 20, 21; Luke 22; John 26.* (5) *The inquiry of Judas, Matt. 25.* (6) *Satan enters into him, John 27.* (7) *What Jesus said to him, John 28, 29.* (8) *He goes out, John 30.*

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>21</sup> And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.  
<sup>24</sup> The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

<sup>18</sup> And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.  
<sup>19</sup> And they began to be sorrowful, and to say unto him one by one, Is it I? <sup>20</sup> and another said, Is it I? And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

<sup>21</sup> But, behold, the hand of him that betrayeth me is with me on the table.  
<sup>22</sup> And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed!  
<sup>23</sup> And they began to inquire among themselves, which of them it was that should do this thing.

<sup>21</sup> When Jesus had thus said, he was troubled <sup>a</sup>in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.

## JOHN.

<sup>23</sup> Now there was <sup>c</sup>leaning on Jesus' bosom, one of his disciples, whom Jesus  
<sup>24</sup> loved. Simon Peter therefore beckoned to him, that he should ask who it  
<sup>25</sup> should be of whom he spake. He then, <sup>d</sup>lying on Jesus' breast, saith

• 21. In the spirit.  
 • 23. Reclining.

b 19. OMIT and another said, Is it I?  
 d 25. Leaning back.

## MATTHEW.

## JOHN.

<sup>25</sup> Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

<sup>26</sup> unto him, Lord, who is it? Jesus answered, He it is <sup>a</sup> to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas <sup>b</sup> Iscariot, *the son of Simon*.

<sup>27</sup> And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

<sup>28</sup> Now no man at the table knew for what intent he spake this unto him. But some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of <sup>c</sup> against the feast; or, that he should give something to the <sup>30</sup> poor. He then, having received the sop, went immediately out: and it was night.

<sup>28</sup> Now no man at the table knew

## § 163. JESUS FORETELLS THE FALL OF PETER.

LUKE 22 : 31-38.

JOHN 13 : 31-38.

(1) *Judas having gone out, Jesus speaks of his glorification, John 31-33. (2) Of his departure, and their loving one another, John 33-35. (3) Peter speaks of following Jesus and of dying for his sake, John 36, 37. (4) Satan desirous to sift the disciples as wheat; Jesus had prayed for Peter, Luke 31, 32. (5) Peter affirms his readiness both for prison and death, Luke 33. (6) Jesus foretells that Peter will deny him thrice, Luke 34; John 38. (7) Enjoins upon them to take a purse, scrip, sword and garment, Luke 35, 36. (8) Isa. 53 : 12 about to be fulfilled, Luke 37. (9) They have two swords, Luke 38.*

## JOHN.

<sup>31</sup> Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. <sup>d</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have <sup>35</sup> loved you, that ye also love one another. By this shall all *men* know that <sup>36</sup> ye are my disciples, if ye have love one to another. Simon Peter said

## LUKE.

<sup>31</sup> <sup>e</sup> And the Lord said, Simon, Simon, behold, Satan <sup>f</sup> hath desired to have you, that he may sift *you* as wheat: <sup>32</sup> but I have prayed for thee, that thy faith fail not: and when thou art <sup>h</sup> converted, strengthen thy brethren. <sup>33</sup> And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

unto him, Lord, Whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterward. <sup>37</sup> Peter said unto him, Lord, why can not I follow thee now? I will lay down my life for <sup>g</sup> thy sake.

<sup>38</sup> Jesus answered him, Wilt thou lay down thy life for <sup>i</sup> my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

<sup>a</sup> 26. For whom I shall dip sop, and give it him.  
<sup>c</sup> 29. For. <sup>d</sup> 32. OMIT If God be glorified in him.  
<sup>f</sup> 31. Asked. <sup>g</sup> 37. Thee.

<sup>b</sup> 26. The son of Simon Iscariot.  
<sup>e</sup> 31. OMIT and the Lord said.  
<sup>h</sup> 32. Turned again. <sup>i</sup> 38. Me.

## LUKE 22.

<sup>35</sup> And he said unto them, When I sent you without purse, and <sup>a</sup>scrip, and <sup>36</sup> shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* <sup>a</sup>scrip: and he that hath no sword, let him sell his garment, and buy one. <sup>37</sup> For I say unto you, That this that is written must yet be accomplished in me,

And he was reckoned among the transgressors:

<sup>38</sup> for the things concerning me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

## § 164. INSTITUTES THE LORD'S SUPPER.

Jerusalem.

MATT. 26 : 26-29. MARK 14 : 22-25. LUKE 22 : 19, 20. 1 COR. 11 : 23-26.

(1) *Jesus took bread, blessed, brake, and gave it to his disciples, Matt. 26; Mark 22; Luke 19; 1 Cor. 23, 24. (2) Also the cup, Matt. 27, 28; Mark 23, 24; Luke 20; 1 Cor. 25. (3) He will not drink till, etc., Matt. 29; Mark 25. (4) The ordinance to continue until his second coming, 1 Cor. 26.*

## MATTHEW.

## MARK.

## LUKE.

## 1 COR.

<p><sup>26</sup> And as they were eating, Jesus took <sup>c</sup> bread, and blessed <i>it</i>, and brake <i>it</i>, and gave <i>it</i> to the disciples, and said, Take, eat; this is my body. <sup>27</sup> And he took <sup>d</sup> the cup, and gave thanks, and gave <i>it</i> to them, saying, Drink ye all of it: for this is my blood of the <sup>e</sup> new <sup>s</sup> testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p><sup>22</sup> And as they <sup>b</sup> did eat, Jesus took <sup>c</sup> bread, and blessed, and brake <i>it</i>, and gave to them, and said, Take, eat: this is my body. <sup>23</sup> And he took <sup>d</sup> the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the <sup>e</sup> new <sup>s</sup> testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.</p>	<p><sup>19</sup> And he took <sup>c</sup> bread, and gave thanks, and brake <i>it</i>, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. <sup>20</sup> Likewise also the cup after supper, saying, This cup is the new <sup>s</sup> testament in my blood, which is shed for you. This cup is the new <sup>s</sup> testament in my blood, which is shed for you. supped, saying, 'This cup is the new <sup>s</sup> testament in my blood: this do ye, as oft as ye drink <i>it</i>, in remembrance of me.' <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.</p>	<p><sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took <sup>c</sup> bread: and when he had given thanks, he brake <i>it</i>, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me.' <sup>25</sup> After the same manner also he took the cup, when he had given thanks, he said, 'This cup is the new <sup>s</sup> testament in my blood: this do ye, as oft as ye drink <i>it</i>, in remembrance of me.' <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.</p>
--	---	--	--

<sup>a</sup> 35, 36. Wallet. <sup>b</sup> 22. Were eating. <sup>c</sup> 26, 22, 19, 23. Or a loaf. <sup>d</sup> 27, 23. A cup.  
<sup>e</sup> 20, 25. In like manner. <sup>f</sup> 28, 24. Many omit new. <sup>g</sup> 28, 24, 20, 25. Covenant.

## § 165. CHRIST'S VALEDICTORY DISCOURSE TO HIS DISCIPLES. HIS DEPARTURE. PROMISE OF THE COMFORTER.

JOHN 14 : 1-31.

- (1) *Must comfort their hearts by trusting in him, 1.* (2) *He is going to his and their inheritance, 2, 3.* (3) *Himself the way and the manifestation of the Father, 5-11.* (4) *Promises them extraordinary powers and answers to their prayers, 12-14.* (5) *To keep his commandments, and he would give them another Comforter, 15-18.* (6) *Life through and in him, 19, 20.* (7) *Who love him, 21.* (8) *Promise to such, 21.* (9) *How to enjoy his presence, 22-24.* (10) *The Comforter, the Holy Spirit, will give them fuller instruction, 25, 26.* (11) *His peace he leaves with them, 27.* (12) *His going to his Father a cause of rejoicing, 28, 29.* (13) *Preparing to depart, 30, 31.*

JOHN.

- <sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me.  
<sup>2</sup> In my Father's house are many mansions: if *it were* not so, I would have  
<sup>3</sup> told you. I go to prepare a place for you. And if I go and prepare a place  
for you, I will come again and receive you unto myself: that where I am,  
<sup>4</sup> there ye may be also. And whither I <sup>a</sup>go ye know, and the way ye know  
<sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; and <sup>b</sup>how  
<sup>6</sup> can we know the way? Jesus saith unto him, I am the way, and the truth,  
<sup>7</sup> and the life: no man cometh unto the Father, but by me. If ye had known  
me, ye <sup>c</sup>should have known my Father also: and from henceforth ye know  
him, and have seen him.  
<sup>8</sup> Philip saith unto him, Lord, show us the Father, and it sufficeth us.  
<sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou  
not known me, Philip? he that hath seen me, hath seen the Father; and how  
<sup>10</sup> sayest thou *then*, Show us the Father? Believest thou not that I am in the  
Father, and the Father in me? the words that I speak unto you, I speak not  
<sup>11</sup> of myself; but the Father, that dwelleth in me, he doeth the works. Believe  
me that I *am* in the Father, and the Father in me: or else believe me for the  
very works' sake.  
<sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do  
shall he do also; and greater *works* than these shall he do; because I go unto  
<sup>13</sup> my Father. And whatsoever ye shall ask in my name, that will I do, that  
<sup>14</sup> the Father may be glorified in the Son. If ye shall ask any thing in my name,  
I will do *it*.  
<sup>15</sup> <sup>16</sup> If ye love me, keep my commandments: and I will pray the Father, and  
he shall give you another <sup>d</sup>Comforter, that he may abide with you forever;  
<sup>17</sup> even the Spirit of truth; whom the world can not receive, because it seeth  
him not, neither knoweth him: but ye know him; for he dwelleth with you,  
<sup>18</sup> and shall be in you. I will not leave you <sup>e</sup>comfortless: I will come to you.  
<sup>19</sup> Yet a little while, and the world seeth me no more, but ye see me: because  
<sup>20</sup> I live, ye shall live also. At that day ye shall know that I *am* in my Father,  
<sup>21</sup> and ye in me, and I in you. He that hath my commandments, and keepeth  
them, he it is that loveth me: and he that loveth me, shall be loved of my  
Father, and I will love him, and will manifest myself to him.  
<sup>22</sup> Judas saith unto him (not Iscariot), Lord, 'how is it that thou wilt mani-  
<sup>23</sup> fest thyself unto us, and not unto the world?' Jesus answered and said unto  
him, If a man love me, he will keep my <sup>g</sup>words: and my Father will love  
<sup>24</sup> him, and we will come unto him, and make our abode with him. He that

<sup>a</sup> 4. Go, ye know the way.<sup>c</sup> 7. Would.<sup>d</sup> 16. Or Advocate.<sup>e</sup> 22. What has come to pass.<sup>b</sup> 5. How know we.<sup>f</sup> 18. Or orphans.<sup>g</sup> 23. Word.

## JOHN 14.

loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the <sup>a</sup>Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because <sup>b</sup>I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## § 166. CHRIST'S VALEDICTORY DISCOURSE. ABIDING UNION BETWEEN HIMSELF AND HIS DISCIPLES.

## JOHN 15: 1-27.

(1) *Christ the true vine*, 1. (2) *The unfruitful branches taken away; the fruitful ones cleansed*, 2, 3. (3) *Of abiding in him; its blessed results*, 4-7. (4) *How to glorify the father*, 8. (5) *How to abide in his love*, 9, 10. (6) *Why he speaks these things*, 11. (7) *Exhorts them to mutual love, imitating his love*, 12-14. (8) *Calls them friends; appointed them to bear fruit and obtain blessing by prayer in his name*, 15, 16. (9) *Warns them of the hatred of the world against himself and all united with him*, 17-21. (10) *How his enemies hate him without a cause* (Ps. 69: 4), 22-25. (11) *The Comforter will with them bear witness of him*, 26, 27.

## JOHN.

<sup>1, 2</sup> I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may <sup>c</sup>bring forth more fruit. Now ye are clean <sup>4</sup>through the word which I have spoken unto you. Abide in me, and I in you.

As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for <sup>6, d</sup>without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

<sup>8</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

<sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

<sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and <sup>12</sup>that your joy might be <sup>c</sup>full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man <sup>13</sup>lay down his life for his friends. Ye are my friends, if ye do whatsoever I <sup>14</sup>command you.

<sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of

<sup>a</sup> 26. Or Advocate.<sup>b</sup> 28. OMIT I said.<sup>c</sup> 2. Bear.<sup>d</sup> 5. Apart from.<sup>e</sup> 11. Made full.<sup>f</sup> 15. No longer do I call you servants,

## JOHN 15.

<sup>16</sup> my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and <sup>a</sup> ordained you, that ye should go and <sup>b</sup> bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you.

<sup>17</sup> <sup>18</sup> These things I command you, That ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

<sup>22</sup> If I had not come and spoken unto them, they had not had sin : but now <sup>23</sup> they have no <sup>c</sup> cloak for their sin. He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. <sup>25</sup> But *this cometh to pass*, that the word might be fulfilled that is written in their law,

They hated me without a cause.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of <sup>27</sup> me. And ye also <sup>d</sup> shall bear witness, because ye have been with me from the beginning.

§ 167. CHRIST'S VALEDICTORY DISCOURSE. PERSECUTION FORETOLD. FURTHER PROMISE OF THE HOLY SPIRIT. HIS RETURN. PRAYER ACCEPTABLE IN HIS NAME.

## JOHN 16 : 1-33.

(1) Warns them against being surprised by persecution, 1-4. (2) His departure advantageous ; for the Comforter will then come, 5-7. (3) Of what he will convince the world, 8-11. (4) He will also guide into all truth, 12-15. (5) Assures them of his own return, 16. (6) His disciples do not understand him, 17, 18. (7) He explains : will come to end their sorrow and complete their joy, 19-22. (8) Shall offer acceptable prayer in his name, 23, 24. (9) Shall increase their knowledge, 25. (10) Shall have intimate access to the Father, 26-28. (11) His disciples attest their faith in him, 29, 30. (12) He assures them that their present faith will not be sufficient for all future emergencies, 31, 32. (13) But tells them how they may have peace and obtain victory, 33.

## JOHN.

<sup>1</sup> These things have I spoken unto you, that ye should not be <sup>e</sup> offended. <sup>2</sup> They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think that he <sup>f</sup> doeth God service. And these things will they do unto you, because they have not known the Father, nor me. <sup>4</sup> But these things have I told you, that when <sup>g</sup> the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. <sup>5</sup> But now I go my way to him that sent me, and none of you asketh me. <sup>6</sup> Whither goest thou ? But because I have said these things unto you, sorrow <sup>7</sup> hath filled your heart. Nevertheless, I tell you the truth : It is expedient for you that I go away : for if I go not away, the Comforter will not come unto

<sup>a</sup> 16. Appointed. <sup>b</sup> 16. Bear.

<sup>c</sup> 1. Be made to stumble,

<sup>e</sup> 23. Excuse.

<sup>f</sup> 2. Offereth,

<sup>g</sup> 27. Or bear ye also witness.

<sup>h</sup> 4. Their hour is come.

## JOHN 16.

<sup>8</sup> you; but if I <sup>a</sup>depart, I will send him unto you. And when he is come, <sup>9</sup> he will <sup>b</sup>reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my <sup>10</sup> Father, and ye see me no more; of judgment, because the prince of this world <sup>11</sup> is judged.

<sup>12</sup> I have yet many things to say unto you, but ye can not bear them now. <sup>13</sup> Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* <sup>14</sup> shall he speak: and he will <sup>d</sup>show you things to come. He shall glorify me: <sup>15</sup> for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, That he shall take of mine, and shall show it unto you.

<sup>16</sup> A little while, and ye shall not see me: and again, a little while, and ye <sup>17</sup> shall see me, <sup>e</sup> because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because <sup>18</sup> I go to the Father? They said therefore, What is this that he saith, A little <sup>19</sup> while? we can not tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and <sup>20</sup> ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow <sup>21</sup> shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

<sup>23</sup> And in that day ye shall ask me nothing. Verily, verily, I say unto you, <sup>24</sup> Whatsoever ye shall ask the Father <sup>f</sup>in my name, he will give *it* you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your <sup>25</sup> joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall <sup>26</sup> *g*show you plainly of the Father. At that day ye shall ask in my name: <sup>27</sup> and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came <sup>28</sup> out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest <sup>30</sup> no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

<sup>31</sup> Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, <sup>32</sup> is now come, that ye shall be scattered every man to his own, and shall leave <sup>33</sup> me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world <sup>h</sup> ye shall have tribulation, but be of good cheer: I have overcome the world.

## § 168. CHRIST'S INTERCESSORY PRAYER.

## JOHN 17 : 1-26.

(1) *Prays for himself, that, having finished his work on earth, he may be invested, as Mediator, with his original glory, 1-5.* (2) *Prays for his disciples, who both belong to him and the Father, and whom he had*

<sup>a</sup> 7. Go.<sup>b</sup> 8. Convict.<sup>c</sup> 11. Hath been.<sup>d</sup> 13. Declare unto.<sup>e</sup> 16. OMIT because I go to the Father.<sup>f</sup> 23. He will give it you in my name.<sup>g</sup> 25. Tell.<sup>h</sup> 33. Ye have.



*taught and kept, 6-12. (3) Only the son of perdition had perished, 12. (4) Prays for their preservation from evil, and their sanctification, 13-19. (5) Prays for all future believers; for their unity, 20-23. (6) Prays for the final happiness and glorification of all true believers in heaven, 24-26.*

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that <sup>a</sup>thy Son also may glorify thee: <sup>2</sup>as thou hast given him <sup>b</sup>power over all flesh, that he should give eternal life <sup>3</sup>to as many as thou hast given him. And this is life eternal, that they might <sup>4</sup>know thee, the only true God, and Jesus Christ whom thou hast sent. I <sup>c</sup>have glorified thee on the earth: <sup>d</sup>I have finished the work which thou gavest me <sup>5</sup>to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

<sup>6</sup> I <sup>e</sup>have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy <sup>7</sup>word. Now they have known that all things whatsoever thou hast given me <sup>8</sup>are of thee: for I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from <sup>9</sup>thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are <sup>10</sup>thine. And all mine are thine, and thine are mine: and I am glorified in them.

<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep <sup>e</sup>through thine own name those whom thou <sup>12</sup>hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them <sup>f</sup>is lost, but the son of perdition; that the scripture might <sup>13</sup>be fulfilled. And now come I to thee, and these things I speak in the world, <sup>14</sup>that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, <sup>15</sup>even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> <sup>17</sup>They are not of the world, even as I am not of the world. Sanctify <sup>18</sup>them <sup>g</sup>through thy truth: thy word is truth. As thou hast sent me into the <sup>19</sup>world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone; but for them also which shall believe on <sup>21</sup>me through their word: that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe <sup>22</sup>that thou hast sent me. And the glory which thou gavest me, I have given <sup>23</sup>them; that they may be one, even as we are one (I in them, and thou in me); that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

<sup>24</sup> Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou <sup>25</sup>lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known <sup>26</sup>that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me, may be in them, and I in them.

<sup>a</sup> 1. The.

<sup>d</sup> 4. Having accomplished.

<sup>f</sup> 12. Perished.

<sup>b</sup> 2. Authority.

<sup>g</sup> 17. In the truth.

<sup>e</sup> 4, 6. OMIT have.

<sup>e</sup> 11. In thy name.

§ 169. JESUS AGAIN FORETELLS THE FALL OF PETER, AND THE DISPER-  
SION OF THE APOSTLES. GOES TO THE MOUNT OF OLIVES.

Jerusalem and the Mount of Olives.

MATT. 26 : 30-35. MARK 14 : 26-31. LUKE 22 : 39. JOHN 18 : 1.

- (1) *They go out to the Mount of Olives, Matt. 30; Mark 26; Luke 39; John 1.* (2) *Jesus foretells that all shall be offended that night; Zech. 13 : 7 about being fulfilled, Matt. 31; Mark 27.* (3) *Promised to meet them in Galilee, Matt. 32; Mark 28.* (4) *Peter affirms that he will not be offended, Matt. 33; Mark 29.* (5) *Jesus once more foretells his three denials, Matt. 34; Mark 30.* (6) *Peter and all declare their readiness to die with him rather than deny him, Matt. 35; Mark 31.*

MATTHEW.

MARK.

LUKE.

JOHN.

- |  |  |  |  |
|--|--|--|--|
| <p><sup>30</sup> And when they had sung a hymn, they went out <sup>a</sup>into the mount of Olives.</p> <p><sup>31</sup> Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written,</p> | <p><sup>26</sup> And when they had sung a hymn, they went out <sup>a</sup>into the mount of Olives.</p> <p><sup>27</sup> And Jesus saith unto them, All ye shall be offended <sup>b</sup>because of me this night:</p> | <p><sup>39</sup> And he came out, and went, as he was wont, <sup>a</sup>to the mount of Olives; and his disciples also followed him.</p> | <p><sup>1</sup> When Jesus had spoken these words, he went forth with his disciples over the brook Cedron,</p> |
| <p>I will smite the Shepherd,<br/>And the sheep of the flock shall be scattered abroad.</p>  |  | <p>I will smite the Shepherd,<br/>And the sheep shall be scattered.</p>  |  |

- |  |  |
|--|--|
| <p><sup>32</sup> But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.</p> <p><sup>34</sup> Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.</p> | <p><sup>28</sup> But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily, I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee <sup>d</sup>in any wise. Likewise also said they all.</p> |
|--|--|

§ 170. HIS AGONY IN GETHSEMANE.

Mount of Olives.

MATT. 26 : 36-46. MARK 14 : 32-42. LUKE 22 : 40-46. JOHN 18 : 1.

- (1) *Jesus enters the garden with his disciples, Matt. 36; Mark 32; Luke 40; John 1.* (2) *Withdraws with three disciples, Matt. 37, 38; Mark 33, 34.* (3) *Goes a little farther and prays, Matt. 39; Mark 35, 36; Luke 41, 42.* (4) *Strengthened by an angel, Luke 43, 44.* (5) *He finds the disciples sleeping, Matt. 40, 41; Mark 37, 38; Luke 45, 46.* (6) *Prays the second time, Matt. 42; Mark 39.* (7) *He finds them asleep again, Matt. 43;*

<sup>a</sup> 30, 26, 39. Unto.  
<sup>c</sup> 35, 31. Must.

<sup>b</sup> 27. OMIT because of me this night.  
<sup>d</sup> 31. OMIT in any wise.

*Mark 40. (8) Prays the third time, Matt. 44. (9) Cometh to the disciples; the traitor at hand, Matt. 45, 46; Mark 41, 42; Luke 46.*

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

- <sup>36</sup> Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
- <sup>37</sup> And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.
- <sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.
- <sup>39</sup> And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
- <sup>40</sup> And when he was at the place, he said unto them, Pray that ye enter not into temptation.
- <sup>41</sup> And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.
- <sup>42</sup> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
- <sup>43</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

## LUKE.

## MATTHEW.

## MARK.

- <sup>42</sup> He went away again the second time, and prayed, saying, O my Father, and again he went away, and prayed, and spake the same words.

<sup>a</sup> 36. Go yonder and pray.  
<sup>d</sup> 36. Remove.

<sup>b</sup> 32. OMIT shall.  
<sup>e</sup> 43. Many omit ver. 43, 44.

<sup>c</sup> 39. Forward a little.  
<sup>f</sup> 40. Sleeping.

## MATTHEW 26.

ther, if <sup>a</sup>this cup may not pass away from me, except I drink it, thy will be done. And <sup>b</sup>he came and found them asleep <sup>c</sup>again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. <sup>45</sup>Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup>Rise, let us be going: behold, he is at hand that <sup>d</sup>doth betray me.

## MARK 14.

<sup>40</sup>And <sup>b</sup>when he returned, he found them asleep <sup>c</sup>again (for their eyes were heavy); neither wist they <sup>41</sup>what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed <sup>42</sup>into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

## § 171. HE IS BETRAYED AND MADE PRISONER.

Gethsemane. Mount of Olives.

MATT. 26: 47-56. MARK 14: 43-52. LUKE 22: 47-53. JOHN 18: 2-11.

(1) *Judas knew the place, John 2.* (2) *Judas cometh with a band of men, Matt. 47; Mark 43; Luke 47; John 3.* (3) *Jesus goes forth to meet them, John 4, 5.* (4) *They fall backward, John 6.* (5) *Jesus again presents himself and asks exemption for his disciples, John 7-9.* (6) *Judas betrays with a kiss, Matt. 48, 49; Mark 44, 45; Luke 47, 48.* (7) *They lay hold of Jesus, Matt. 50; Mark 46.* (8) *Peter smites a servant of the high-priest with a sword, Matt. 51; Mark 47; Luke 49, 50; John 10.* (9) *Jesus heals the ear, Luke 51.* (10) *Commands Peter to put up the sword, Matt. 52; John 11.* (11) *Can call twelve legions of angels to his aid, Matt. 53.* (12) *But must drink this cup; Scripture must be fulfilled, Matt. 54; John 11.* (13) *Jesus speaks to the people, Matt. 55, 56; Mark 48, 49; Luke 52, 53.* (14) *The disciples flee, Matt. 56; Mark 50.* (15) *A young man flies from them naked, Mark 51, 52.*

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>47</sup> And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

<sup>43</sup> And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders.

<sup>47</sup> And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them,

<sup>2</sup> And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and

<sup>4</sup> torches, and weapons. Jesus, therefore, knowing all things that should come <sup>5</sup> upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also,

<sup>a</sup> 42. This cannot pass away, except.<sup>c</sup> 43. 40. OMIT AGAIN.<sup>b</sup> 43, 40. Again he came and found.<sup>d</sup> 46. Betrayeth.

## JOHN 18.

<sup>6</sup> which betrayed him, stood with them. As soon then as he had said unto <sup>7</sup> them, I am *he*, they went backward, and fell to the ground. Then asked he <sup>8</sup> them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go <sup>9</sup> their way: (that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none).

## MATTHEW.

## MARK.

## LUKE.

<sup>48</sup> Now, he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he: <sup>a</sup>hold him <sup>49</sup> fast. And forthwith he came to Jesus, and said, Hail, <sup>b</sup>Master; and <sup>50</sup> kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

<sup>44</sup> And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <sup>45</sup> him away safely. And as soon as he was come, he goeth straightway to him, and saith, <sup>b</sup>Master, <sup>c</sup>Master; and kissed him. And they laid <sup>d</sup>their hands on him, and took him.

<sup>48</sup> and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

## LUKE.

<sup>49</sup> When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>51</sup> And behold, <sup>47</sup> And one of them that stood by drew a sword, and smote <sup>e</sup>a servant of the high-priest, and cut off his ear. thus far. And he and healed him.

<sup>50</sup> And one of them smote a servant of the high-priest, and cut off his right ear. And Jesus answered and said, Suffer ye touched his ear, <sup>11</sup>Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

<sup>52</sup> Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Think-  
<sup>53</sup>est thou that I can not now pray to my Father, and he shall <sup>h</sup>presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

## MATTHEW.

## MARK.

## LUKE.

<sup>55</sup> In that same hour said Jesus to the multitudes, Are ye come out as against a <sup>i</sup>thief, with swords and staves for to take me? I sat daily with you teaching in

<sup>48</sup> And Jesus answered and said unto them, Are ye come out as against a <sup>i</sup>thief, with swords and *with* staves for to take me? I was daily with you in the temple,

<sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a <sup>i</sup>thief, with swords

<sup>a</sup> 48. Take, OMIT fast.<sup>d</sup> 46. OMIT their.<sup>e</sup> 51. Struck (*cut off*).<sup>b</sup> 49, 45. Rabbi.<sup>c</sup> 47. The.<sup>h</sup> 53. Even now send.<sup>e</sup> 45. OMIT Master.<sup>f</sup> 51. Smote.<sup>i</sup> 55, 48, 52. Robber.

## MATTHEW 26.

the temple, and ye laid  
<sup>56</sup> no hold on me. But  
 all this <sup>b</sup> was done, that  
 the scriptures of the  
 prophets might be ful-  
 filled. Then all the  
 disciples forsook him,  
 and fled.

## MARK 14.

teaching, and ye took  
 me not: but <sup>a</sup> the scrip-  
 tures must be fulfilled.  
<sup>50</sup> And they all forsook  
<sup>51</sup> him and fled. And  
 there followed him a  
 certain young man,  
 having a linen cloth  
 cast about *his* naked  
*body*; and <sup>c</sup> the young men laid hold on him.  
<sup>52</sup> And he left the linen cloth, and fled from  
 them naked.

## LUKE 22.

<sup>53</sup> and staves? When I was  
 daily with you in the  
 temple, ye stretched  
 forth no hands against  
 me: but this is your  
 hour, and the power  
 of darkness.

## § 172. JESUS IS FIRST BROUGHT BEFORE ANNAS, THE EX-HIGH-PRIEST.

Jerusalem.

JOHN 18 : 12-14, 19-23.

- (1) *Jesus first led to Annas, 12, 13.* (2) *Who Annas and Caiaphas were, 13, 14.* (3) *Annas asks Jesus concerning his disciples and doctrine, 19.* (4) *Jesus refers him to those who had heard him, 20, 21.* (5) *An officer strikes Jesus a blow on the face, 22.* (6) *Jesus reproves him, 23.*

## JOHN.

<sup>12</sup> Then the band, and the captain, and officers of the Jews, took Jesus and  
<sup>13</sup> bound him, and led him away to Annas first (for he was father-in-law to  
<sup>11</sup> Caiaphas, which was the high-priest that <sup>d</sup> same year). Now Caiaphas was  
 he which gave counsel to the Jews, that it was expedient that one man should  
 die for the people.

<sup>19</sup> The high-priest then asked Jesus of his disciples, and of his doctrine.  
<sup>20</sup> Jesus answered him, I spake openly to the world; I ever taught in the syna-  
 gogue, and in the temple, whither the Jews always resort; and in secret have  
<sup>21</sup> I said nothing. Why askest thou me? Ask them which heard me, what I  
<sup>22</sup> have said unto them: behold, they know what I said. And when he had  
 thus spoken, one of the officers which stood by, struck Jesus with the palm  
<sup>23</sup> of his hand, saying, Answerest thou the high-priest so? Jesus answered him,  
 If I have spoken evil, bear witness of the evil: but if well, why smitest thou  
 me?

## § 173. PETER THRICE DENIES JESUS.

MATT. 26 : 58, 69-75. MARK 14 : 54, 66-72. LUKE 22 : 54-62.

JOHN 18 : 15-18, 25-27.

- (1) *Peter follows at a distance, Matt. 58; Mark 54; Luke 54; John 15.* (2)  
*John obtains permission for Peter to enter the court of the house, John*  
*16.* (3) *Peter's first denial, Matt. 69, 70; Mark 66-68; Luke 56, 57;*  
*John 17.* (4) *Was warming himself, Mark 67; Luke 55; John 18.* (5)  
*The cock crew, Mark 68.* (6) *His second denial, Matt. 71, 72; Mark 69,*  
*70; Luke 58; John 25. (See next Section, 1.)* (7) *His third denial*  
*about an hour after, Matt. 73, 74; Mark 70, 71; Luke 59, 60; John 26, 27.*  
*(8) The cock crows again, Matt. 74; Mark 72; Luke 60; John 27.* (9)  
*Jesus looks upon Peter, Luke 61.* (10) *Peter remembers his word, goes*  
*out and weeps bitterly, Matt. 75; Mark 72; Luke 61, 62.*

<sup>a</sup> 49. That the Scripture might.  
<sup>c</sup> 51. They.

<sup>b</sup> 56. Is come to pass.  
<sup>d</sup> 13. OMIT same.

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>58</sup> But Peter followed him afar off, unto the high-priest's <sup>a</sup>palace, and went in, and sat with the <sup>b</sup>servants to see the end.

<sup>54</sup> And Peter followed him afar off, even into the <sup>a</sup>palace of the high-priest: and he sat with the <sup>b</sup>servants, and warmed himself at the fire.

<sup>54</sup> Then took they him, and led *him*, and brought him into the high-priest's house. And Peter followed afar off.

<sup>15</sup> And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high-priest, and went in with Jesus into the <sup>a</sup>palace of the

<sup>16</sup> high-priest. But Peter stood at the door without. Then went out that

## LUKE.

<sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

## MATTHEW.

## MARK.

## LUKE.

<sup>69</sup> Now Peter sat without in the <sup>a</sup>palace: and a damsel came unto him, saying, Thou also wast with Jesus <sup>c</sup>of Galilee. But he denied before *them* all, saying, I know not what thou sayest.

<sup>65</sup> And as Peter was beneath in the <sup>a</sup>palace, there cometh one of the maids of the high-priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with <sup>d</sup>Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; <sup>e</sup>and the cock crew.

<sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. <sup>57</sup> And he denied him, saying, Woman, I know him not.

<sup>17</sup> Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup> And the servants and officers stood there, who had made a fire of coals (for it was cold): and they warmed themselves: and Peter stood with them, and warmed himself.

<sup>71</sup> And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, this *z* fellow was also with Jesus <sup>h</sup>of Nazareth.

<sup>69</sup> And <sup>f</sup>a maid saw him again, and began to say to them that stood by, This is *one* of them. <sup>70</sup> And he denied it again.

<sup>58</sup> And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

<sup>25</sup> And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

<sup>a</sup> 58, 54, 15, 69, 66. Court.

<sup>d</sup> 67. The Nazarene, even Jesus.

<sup>f</sup> 69. The.

<sup>b</sup> 58, 54. Officers.

<sup>e</sup> 68. Many omit and the cock crew.

<sup>z</sup> 71. Man.

<sup>c</sup> 69. The Galilean.

<sup>h</sup> 71. The Nazarene.

## MATTHEW 26.

<sup>72</sup> And again he denied with an oath, I do not know the man.

<sup>73</sup> And <sup>a</sup>after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee.

<sup>74</sup> Then began he to curse, and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said <sup>d</sup>unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

## MARK 14.

<sup>70</sup> And <sup>a</sup>a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, <sup>c</sup>and thy speech agreeth

<sup>71</sup> thereto. But he began to curse, and to swear, saying, I know not this man of whom ye speak.

<sup>72</sup> And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

## LUKE 22.

<sup>59</sup> And about the space of one hour after, another confidently affirmed, saying, Of a truth this <sup>b</sup>fellow also was with him; for he is a Galilean.

<sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the

<sup>61</sup> cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock <sup>c</sup>crew, thou shalt deny me thrice. And Peter went out, and wept bitterly.

## JOHN 18.

<sup>26</sup> One of the servants of the high-priest (being his kinsman whose ear Peter cut off), saith, Did not I see thee in the garden with him? <sup>27</sup> Peter then denied again: and immediately the cock crew.

§ 174. HE IS BROUGHT BEFORE CAIAPHAS AND THE COUNCIL AT NIGHT.

MATT. 26 : 57, 59-68. MARK 14 : 53, 55-65. LUKE 22 : 54, 63-65.  
JOHN 18 : 24.

- (1) *Jesus brought before Caiaphas just before Peter's second denial, Matt. 57; Mark 53; Luke 54; John 24.* (2) *Jesus before the Sanhedrin; false witnesses, Matt. 59-61; Mark 55-59.* (3) *Jesus holds his peace, Matt. 62, 63; Mark 60, 61.* (4) *Adjured by the high-priest, Matt. 63; Mark 61.* (5) *Jesus confesses himself the Christ, the Son of God, and foretells his second coming, Matt. 64; Mark 62.* (6) *Accused of blasphemy, and judged guilty of death, Matt. 65, 66; Mark 63, 64.* (7) *Spat upon, buffeted, mocked, Matt. 67, 68; Mark 65, Luke 63-65.*

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>57</sup> And they that had laid hold on Jesus, led him <sup>53</sup> And they led Jesus away to the high-priest: <sup>54</sup> Then they took him, and led him and <sup>24</sup> Now Annas had sent him bound unto

<sup>a</sup> 73, 70. After a little while.

<sup>d</sup> 75. OMIT unto him.

<sup>b</sup> 59. Man.

<sup>c</sup> 70. OMIT and . . . thereto.

<sup>e</sup> 61. Crow this day.



## MATTHEW 26.

away to Caiaphas the high-priest, where the scribes and the elders were assembled.

## MARK 14.

and with him were assembled all the chief priests, and the elders, and the scribes.

## LUKE 22.

brought him into the high-priest's house.

## JOHN 18.

Caiaphas the high-priest.

## MATTHEW.

<sup>59</sup> Now, the chief priests, <sup>a</sup> and elders, and all the council, sought false witness against Jesus, to put him <sup>60</sup> to death; but found none. <sup>b</sup> Yea, though many false witnesses came, <sup>b</sup> yet found they none. <sup>c</sup> At the last <sup>61</sup> came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

<sup>62</sup> And the high-priest <sup>d</sup> arose, and said unto him, Answerest thou nothing? what is it *which* these witness against thee? But Jesus held his peace. And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son <sup>64</sup> of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of <sup>65</sup> heaven. Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye <sup>66</sup> have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

<sup>67</sup> Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, <sup>68</sup> Prophecy unto us, thou Christ, Who is he that smote thee?

<sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the <sup>e</sup> servants did strike him with the palms of their hands.

## MARK.

<sup>55</sup> And the chief priests, and all the council, sought for witness against Jesus to put him to death; and <sup>56</sup> found none: for many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false <sup>58</sup> witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build <sup>59</sup> another made without hands. But neither so did their witness agree together.

<sup>60</sup> And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against thee? <sup>61</sup> But he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming <sup>63</sup> in the clouds of heaven. Then the high-priest rent his clothes, and <sup>64</sup> saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

## LUKE.

<sup>63</sup> And the men that held Jesus mocked him, and smote him. <sup>64</sup> And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, Who is it that smote thee? And many other things blasphemously spake they against him.

<sup>a</sup> 59. OMIT and elders.

<sup>c</sup> 60. But afterward came two and said.

<sup>e</sup> 65. Officers received him with blows of.

<sup>b</sup> 60. OMIT yea, yet found they none.

<sup>d</sup> 62. Stood up.

## § 175. IN THE MORNING JESUS IS FORMALLY EXAMINED BEFORE CAIAPHAS AND THE SANHEDRIN, AND FORMALLY CONDEMNED.

MATT. 27 : 1.

MARK 15 : 1.

LUKE 22 : 66-71.

- (1) *Jesus brought before the Sanhedrin in the morning, Luke 66. (2) They ask him if he is the Christ, Luke 67. (3) Does not positively answer; but declares that they shall see him on the right hand of God, Luke 67-69. (4) They ask if he is the Son of God, Luke 70. (5) He confesses that he is, Luke 70. (6) They conclude that they have evidence enough, Luke 71. (7) They consult to put him to death, Matt. 1; Mark 1.*

MATTHEW.

MARK.

LUKE.

<sup>1</sup> When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

<sup>1</sup> And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council,

<sup>66</sup> And as soon as it was day <sup>a</sup>the elders of the people, <sup>b</sup>and the chief priests, and the scribes, came together, and led him into their

thou the Christ? tell us. And he said unto them, If I tell you, ye will not <sup>68</sup> believe. And if I also ask *you*, ye will not answer <sup>d</sup>me, nor let *me* go. <sup>69</sup> Hereafter shall the Son of man sit on the right hand of the power of God. <sup>70</sup> Then said they all, Art thou then the Son of God? And he said unto them, <sup>71</sup> Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

## § 176. THE SANHEDRIN LEADS JESUS AWAY TO PILATE.

MATT. 27 : 2.

MARK 15 : 1.

LUKE 23 : 1.

JOHN 18 : 28.

- (1) *Jesus is led away and delivered to Pilate.*

MATTHEW.

MARK

LUKE

JOHN.

<sup>2</sup> And when they had bound him, they led *him* away, and delivered him to <sup>c</sup>Pontius Pilate the governor.

<sup>1</sup> and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

<sup>1</sup> And the whole multitude of them arose, and led him unto Pilate.

<sup>28</sup> Then led they Jesus from Caiaphas unto the hall of <sup>f</sup>judgment: and it was early;

## § 177. JUDAS REPENTS AND HANGS HIMSELF.

MATT. 27 : 3-10.

ACTS 1 : 18, 19.

- (1) *Judas confesses his guilt to the chief priests, Matt. 3, 4. (2) Casts down the money in the temple, and hangs himself, Matt. 5; Acts 18. (3) The potter's field purchased, Matt. 6-8; Acts 18, 19. (4) Prophecy (Zech. 11 : 12; compare Jer. 32 : 6) fulfilled, Matt. 9, 10.*

MATTHEW.

<sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief <sup>4</sup> priests and elders, saying, I have sinned in that I have betrayed the innocent <sup>5</sup> blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver <sup>g</sup>in the temple and departed, and went and

<sup>a</sup> 66. The assembly of the elders of.

<sup>b</sup> 66. Both.

<sup>c</sup> 67. If thou art the.

<sup>d</sup> 68. OMIT me, nor let me go.

<sup>e</sup> 2. OMIT Pontius.

<sup>f</sup> 28. (Am.) Pretorium.

<sup>g</sup> 5. Into the sanctuary.

## MATTHEW.

<sup>6</sup> hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

And they took the thirty pieces of silver,  
The price of him that was valued,<sup>c</sup>

Whom they of the children of Israel did value,<sup>d</sup>  
And gave them for the potter's field, as the Lord appointed me.

## ACTS.

(Now this man <sup>a</sup> purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out: and it <sup>b</sup> was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.)

## § 178. JESUS BEFORE PILATE. THE FIRST TIME.

MATT. 27 : 11-14. MARK 15 : 2-5. LUKE 23 : 2-5. JOHN 18 : 28-38.

(1) *The Sanhedrin will not go into the judgment-hall, John 28.* (2) *Pilate goes out and inquires respecting the charge against Jesus, John 29.* (3) *Why they cannot judge him, John 30-32.* (4) *Their accusation, Luke 2.* (5) *Jesus before Pilate in the judgment-hall, Matt. 11; John 33.* (6) *Pilate asks if he is a king, Matt. 11; Mark 2; Luke 3; John 33.* (7) *Jesus shows the fallacy of their accusation by explaining the spiritual nature of his kingdom, John 34-37.* (8) *He acknowledges his kingship, Matt. 11; Mark 2; Luke 3; John 37.* (9) *But that he exercises his authority in the realm of truth, John 37.* (10) *Having asked, What is truth, he declares his innocence to the Jews, John 38.* (11) *The rulers accuse him, but he answers nothing; Pilate wonders greatly, Matt. 12-14; Mark 3-5.* (12) *Pilate affirms his innocence, whereupon they are the more vehement, intimating his Galilean origin, Luke 4, 5.*

## JOHN.

<sup>28</sup> and they themselves went not into the <sup>e</sup> judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

## LUKE.

<sup>2</sup> And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ, a king.

## MATTHEW.

<sup>11</sup> And Jesus stood before the governor;

## JOHN.

<sup>33</sup> Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate an-

<sup>a</sup> 18. Obtained.  
<sup>d</sup> 9. Price.

<sup>b</sup> 18. Became.  
<sup>e</sup> 28. (Am.) Pretorium.

<sup>c</sup> 9. Priced.  
<sup>f</sup> 33. Pretorium.

## JOHN 18.

swered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight,

## MATTHEW.

## MARK.

## LUKE.

<sup>11</sup> and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

<sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

<sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

that I should not be delivered to the Jews: but now is my kingdom not from hence.

<sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am

a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

<sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

## MATTHEW.

## MARK.

<sup>12</sup> And when he was accused of the chief priests and elders, he answered <sup>13</sup> nothing. Then said Pilate unto him, Hearest thou not how many things <sup>14</sup> they witness against thee? And he answered him never a word: inasmuch that the governor marvelled greatly.

<sup>3</sup> And the chief priests accused him of many things: <sup>b</sup> but he answered <sup>4</sup> nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they <sup>5</sup> <sup>c</sup> witness against thee. But Jesus yet answereth nothing; so that Pilate marvelled.

## LUKE.

<sup>4</sup> Then said Pilate to the chief priests, and to the people, I find no fault in this <sup>5</sup> man. And they were the more <sup>d</sup> fierce, saying, He stirreth up the people, teaching throughout all <sup>e</sup> Jewry, beginning from Galilee to this place.

## § 179. JESUS BEFORE HEROD.

## Jerusalem.

## LUKE 23 : 6-12.

(1) *Jesus is sent to Herod, 6, 7. (2) Herod glad to see him, 8. (3) Herod questions him; the rulers vehemently accuse, 9, 10. (4) Herod mocks Jesus and sends him back to Pilate, 11. (5) Herod and Pilate made friends, 12.*

## LUKE.

<sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilean. <sup>7</sup> And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

<sup>8</sup> And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him for a long season, because he had heard many things of him; and

<sup>a</sup> 38. Crime.  
<sup>d</sup> 4. Urgent.

<sup>b</sup> 3. OMIT but he answered nothing.  
<sup>e</sup> 5. Judea and.

<sup>c</sup> 4. Accuse thee of.  
<sup>s</sup> 8. OMIT many things.

<sup>f</sup> 6. It.

## LUKE 23.

<sup>9</sup> he hoped to <sup>a</sup> have seen some miracles done by him. Then he questioned with <sup>10</sup> him in many words; but he answered him nothing. And the chief priests <sup>11</sup> and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked *him*, and arrayed him in a gorgeous robe, <sup>12</sup> and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

§ 180. JESUS AGAIN BEFORE PILATE. BARABBAS PREFERRED TO JESUS.

MATT. 27 : 15-26. MARK 15 : 6-15. LUKE 23 : 13-25. JOHN 18 : 39, 40.

(1) *Pilate declares that neither he nor Herod has found any fault in Jesus, Luke 13-15.* (2) *Proposes to release him, Luke 16.* (3) *Custom of releasing one at the passover, Matt. 15; Mark 6; Luke 17; John 39.* (4) *Concerning Barabbas, Matt. 16; Mark 7, 8; compare Luke 19.* (5) *Offers to release Jesus or Barabbas, Matt. 17, 18; Mark 9, 10; John 39.* (6) *Pilate receives a message from his wife, Matt. 19.* (7) *The rulers persuade the people to ask for Barabbas, Matt. 20; Mark 11; Luke 18; John 40.* (8) *Pilate further strives to release Jesus, Matt. 21; Luke 20.* (9) *They demand Barabbas, Matt. 21.* (10) *Demand also that Jesus should be crucified, Matt. 22, 23; Mark 12-14; Luke 22, 23.* (11) *A tumult being made, Matt. 24; Luke 23.* (12) *Pilate washes his hands, Matt. 24.* (13) *The fearful prayer of the people, Matt. 25.* (14) *Barabbas released, Matt. 26; Mark 15; Luke 24, 25.*

## LUKE.

<sup>13</sup> And Pilate, when he had called together the chief priests, and the rulers, <sup>14</sup> and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye <sup>15</sup> accuse him; no, nor yet Herod: for <sup>b</sup> I sent you to him; and lo, nothing

worthy of death  
<sup>c</sup> is done unto

## MATTHEW.

## MARK.

<sup>16</sup> him: I will therefore chastise him, and re-  
<sup>17</sup> lease *him*. <sup>e</sup> (For of necessity he must release one unto them, at the feast.)

## JOHN.

<sup>39</sup> But ye have a custom that I should release unto you one at the passover.

<sup>15</sup> Now at *that* <sup>6</sup> Now at *that*  
feast, the governor was wont to release unto the people a prisoner, whom they desired. And there <sup>7</sup> *was one* named Barabbas, *which lay bound with them that had made insurrection with him, who had committed murder in the insur-*

<sup>16</sup> would. And they had then a notable prisoner, called Barabbas.

*rection. And the multitude crying aloud, began to desire him to do as he had*

<sup>17</sup> Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus,

<sup>9</sup> ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the <sup>10</sup> Jews? (For he <sup>g</sup> knew

Will ye, therefore, that I release unto you

<sup>a</sup> 9. To see some (sign).

<sup>c</sup> 15. Hath been done by.

<sup>e</sup> 17. Many omit ver. 17.

<sup>b</sup> 15. He sent him back to us.

<sup>a</sup> 6. Was wont to release.

<sup>f</sup> 8. Went up and began to ask.

<sup>g</sup> 10. Perceived.

## MATTHEW 27.

which is called Christ?  
 18 (For he knew that for envy  
 they had delivered him.)

19 When he was set down on the judgment-seat, his wife  
 sent unto him, saying, Have thou nothing to do with that  
 a just man: for I have suffered many things this day in a  
 dream, because

20 of him. But the  
 chief priests and  
 elders persuaded  
 the multitude  
 that they should  
 ask Barabbas,  
 and destroy Je-  
 sus.

## MARK.

11 But the chief  
 priests moved  
 the people that  
 he should rather  
 release Barabbas  
 unto them.

## MARK 15.

that the chief priests had  
 delivered him for envy.)

## LUKE.

18 And they cried  
 out all at once,  
 saying, Away  
 with this man,  
 and release unto  
 us Barabbas

19 (who, for a cer-  
 tain sedition made in the city, and  
 for murder, was cast into prison).

## JOHN 18.

the King of the  
 Jews?

40 Then cried  
 they all again  
 saying, Not this  
 man, but Barab-  
 bas. Now Barab-  
 bas was a robber.

21 The governor  
 answered and  
 said unto them, Wheth-  
 er of the twain will ye  
 that I release unto you?  
 They said Barabbas.

22 Pilate saith unto them,  
 What shall I do then  
 with Jesus, which is  
 called Christ? They  
 all say unto him, Let  
 23 him be crucified. And  
 the governor said,  
 Why, what evil hath  
 he done? But they

cried out the more, saying, Let him  
 24 be crucified. When Pilate saw that  
 he could prevail nothing, but that  
 rather a tumult was made, he took

water, and washed his hands before the multitude, saying, I am innocent of  
 25 the blood of this a just person; see ye to it. Then answered all the people,  
 and said, His blood be on us, and on our children.

12 And Pilate an-  
 swered, and said again  
 unto them, What will  
 ye then that I shall do  
 unto him whom ye call  
 the King of the Jews?

13 And they cried out  
 again, Crucify him.

14 Then Pilate said unto  
 them, Why, what evil  
 hath he done? And  
 they cried out the  
 more exceedingly, Cru-  
 cify him!

he might be crucified: and the  
 voices of them, and of the chief  
 priests prevailed.

20 Pilate therefore, will-  
 ing to release Jesus,  
 spake again to them.

21 But they cried, saying,  
 Crucify him! crucify

22 him! And he said un-  
 to them the third time,  
 Why, what evil hath  
 he done? I have found  
 no cause of death in  
 him; I will therefore  
 chastise him, and let  
 23 him go. And they  
 were instant with loud  
 voices, requiring that

## MATTHEW.

26 Then released he  
 Barabbas unto them:

## MARK.

15 And so Pilate, wil-  
 ling to content the peo-  
 ple, released Barabbas  
 unto them,

## LUKE.

24 And Pilate gave sen-  
 tence that it should be  
 25 as they required. And  
 he released unto them  
 him that for sedition

and murder was cast into prison, whom they had desired:

a 19, 24. Righteous.  
 • 23, 14. Exceedingly.

b 40. OMIT all.  
 f 23. Their voices prevailed.

c 20. Desiring.

d 23. He.  
 s 15. Wishing.

§ 181. JESUS SCOURGED AND MOCKED; PILATE STRIVES AGAIN TO RELEASE HIM; BUT FINALLY DELIVERS HIM TO BE CRUCIFIED.

MATT. 27 : 26-30. MARK 15 : 15-19. LUKE 23 : 25. JOHN 19 : 1-16.

- (1) *Jesus scourged, Matt. 26; Mark 15; John 1.* (2) *The soldiers mock him in the Pretorium, Matt. 27-30; Mark 16-19; John 2, 3.* (3) *Pilate appeals to the sympathy of the Jews, John 4, 5.* (4) *They cry out, Crucify him, John 6.* (5) *Pilate affirms his innocence, John 6.* (6) *They declare him worthy of death, because he made himself the Son of God, John 7.* (7) *Pilate the more afraid; brings Jesus again into the judgment-hall, John 8-10.* (8) *Jesus speaks of Pilate's power, and of the greater sin of the Jews, John 11.* (9) *Pilate again seeks to release him, John 12.* (10) *The Jews declare that Pilate is not Cæsar's friend, if he let Jesus go, John 12.* (11) *Pilate brings Jesus to his judgment-seat on the Pavement, John 13.* (12) *Pilate's final appeal, John 14, 15.* (13) *They answer, We have no king but Cæsar, John 15.* (14) *Pilate delivers Jesus to be crucified, Matt. 26; Mark 15; Luke 25; John 16.*

## MATTHEW.

## MARK.

## JOHN.

- <sup>27</sup> Then the soldiers of the governor took Jesus into <sup>b</sup> the common hall, and gathered unto him the whole band <sup>16</sup> And the soldiers led him away into the <sup>a</sup> hall, called Pretorium; and they called together <sup>17</sup> the whole band; and they clothed him with purple, and platted a crown of thorns, and put it about his head, <sup>18</sup> and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon the knee before him, and <sup>19</sup> mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.

## JOHN.

- <sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no <sup>e</sup> fault in him. (Then came Jesus forth, wearing the crown of thorns, and the purple robe.) And Pilate saith unto them, Behold the man! <sup>6</sup> When the chief priests therefore, and officers saw him, they cried out, saying, Crucify him! crucify him! Pilate saith unto them, Take ye him, and crucify him: for I find no <sup>f</sup> fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. <sup>8</sup> When Pilate therefore heard that saying, he was the more afraid; and went again into the <sup>g</sup> judgment-hall, and saith unto Jesus, Whence art thou? <sup>10</sup> But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have <sup>11</sup> power to release thee? Jesus answered, Thou <sup>h</sup> couldest have no power at all against me, except it were given thee from above: therefore he that deliv-

<sup>a</sup> 16. Court.

<sup>b</sup> 27. (Am.) Pretorium.

<sup>c</sup> 3. And came to him and said.

<sup>d</sup> 3. Or struck him with rods.

<sup>e</sup> 4. Crime.

<sup>f</sup> 6. Crime.

<sup>g</sup> 9. Pretorium.

<sup>h</sup> 11. Wouldest.

## JOHN 19.

<sup>12</sup> ered me unto thee hath the greater sin. And <sup>a</sup> from henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar.

<sup>13</sup> When Pilate therefore heard <sup>b</sup> that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in <sup>14</sup> the Hebrew, Gabbatha. And it was the preparation of the passover, and <sup>15</sup> about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*! away with *him*! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered,

MATTHEW.

MARK.

LUKE.

<sup>26</sup> and when he had scourged Jesus, he delivered him to be crucified.

<sup>15</sup> and delivered Jesus, when he had scourged *him*, to be crucified.

<sup>25</sup> but he delivered Jesus to their will.

We have no king but Cæsar. <sup>16</sup> Then delivered he him therefore unto them to be crucified.

## § 182. JESUS LED TO CRUCIFIXION.

MATT. 27 : 31-34. MARK 15 : 20-23. LUKE 23 : 26-33. JOHN 19 : 16, 17.

(1) *Jesus is led away to be crucified, Matt. 31; Mark 20; John 16.* (2) *Bears his cross, John 17.* (3) *Simon, a Cyrenian, compelled to bear it after Jesus, Matt. 32; Mark 21; Luke 26.* (4) *The people and women who followed, Luke 27.* (5) *Jesus exhorts them to weep not for him, but for themselves; foretells a terrible retribution, Luke 28-31.* (6) *Two malefactors led with him, Luke 32.* (7) *They come to Golgotha, Matt. 33; Mark 22; Luke 33; John 17.* (8) *Refuses to drink the stupefying drink, Matt. 34; Mark 23.*

MATTHEW.

MARK.

JOHN.

<sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

<sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify *him*. And they compel one Simon, <sup>d</sup>a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

<sup>16</sup> And they took Jesus, <sup>c</sup>and led *him* away. <sup>17</sup> And he bearing his cross,

LUKE.

<sup>26</sup> And as they led him away, they laid hold upon one Simon, <sup>d</sup>a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after

<sup>27</sup> Jesus. And there followed him a great company of people, and of women, <sup>28</sup> which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and <sup>29</sup> for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the <sup>30</sup> paps which never gave suck. Then shall they begin to say to the moun-

<sup>a</sup> 12. Upon this.

<sup>c</sup> 16. OMIT and led him away.

<sup>b</sup> 13. These words.

<sup>d</sup> 21, 26. Of Cyrene.



## LUKE 23.

<sup>31</sup> tains, Fall on us; and to the hills, Cover us. For if they do these things  
<sup>32</sup> in a green tree, what shall be done in the dry? And there were also two

MATTHEW.

MARK.

JOHN.

<sup>33</sup> And when they were come unto a place called Golgotha (that is to say, <sup>b</sup> A place of the skull), they gave him <sup>c</sup> vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

<sup>22</sup> And they bring him unto the place Golgotha (which is, being interpreted, The place of a skull). And they gave him to drink, wine mingled with myrrh; but he received it not.

<sup>33</sup> death. And when they were come to the place which is called <sup>a</sup> Calvary,

<sup>17</sup> went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

§ 183. THE CRUCIFIXION. JESUS MOCKED ON THE CROSS. COMMENDS HIS MOTHER TO JOHN.

MATT. 27 : 35-44. MARK 15 : 24-32. LUKE 23 : 33-43. JOHN 19 : 18-27.

(1) *They nail him to the cross, Matt. 35; Mark 24; Luke 33; John 18.* (2) *His prayer for the soldiers, Luke 34.* (3) *They part his garments, etc., Matt. 35; Mark 24; Luke 34; John 23, 24.* (4) *Ps. 22 : 18 fulfilled, Matt. 35; John 24.* (5) *His accusation written above him, Matt. 37; Mark 26; Luke 38; John 19.* (6) *The Jews dissatisfied with the superscription, John 20-22.* (7) *Two robbers crucified with him; Isa. 53 : 12 fulfilled, Matt. 38; Mark 27, 28; John 18.* (8) *The soldiers watch him, Matt. 36.* (9) *The Jews mock him, Matt. 39-43; Mark 29-32; Luke 35.* (10) *The soldiers mock him, Luke 36, 37.* (11) *The thieves (or robbers) revile, Matt. 44; Mark 32; Luke 39.* (12) *The penitent thief, Luke 40-43.* (13) *Three Marys stand by the cross, John 25.* (14) *Jesus commends his mother to John, John 26, 27.*

MATTHEW.

MARK.

LUKE.

JOHN.

<sup>35</sup> And they crucified him, and parted his garments, casting lots: <sup>e</sup> that it might be fulfilled which was spoken by the prophet,

<sup>24</sup> And they had crucified him, they parted his garments, casting lots upon them, what every man should take.

<sup>33</sup> there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

<sup>18</sup> Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

<sup>f</sup> They parted my garments among them, And upon my vesture they cast lots.

<sup>25</sup> And it was the third hour, and they crucified him.

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also

<sup>a</sup> 23. The skull.

<sup>d</sup> 24. They crucify and part.

<sup>f</sup> 35. OMIT They parted . . . cast lots.

<sup>b</sup> 33. The.

<sup>e</sup> 35. OMIT that it might . . . prophet.

<sup>c</sup> 34. Wine.

<sup>e</sup> 34. Garments.

## JOHN 19.

*his coat: now the coat was without seam, woven from the top throughout.*  
<sup>24</sup> They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my raiment among them,  
 And for my vesture they did cast lots.

These things therefore the soldiers did.

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>36</sup> And sitting down, they watched him <sup>37</sup> there: and set up over his head his accusation written, THIS IS JESUS THE KING OF THE

<sup>38</sup> JEWS. Then were there two <sup>a</sup>thieves crucified with him; one on the right hand, and another on the left.

<sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS. And

<sup>a</sup>thieves crucified with him; one on the right hand, and another on the left.

<sup>38</sup> And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

<sup>19</sup> And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

## MARK.

with him they crucify two <sup>a</sup>thieves; the one on his right hand, and the <sup>23</sup> other on his left. And the scripture was fulfilled, which saith,

And he was numbered with the transgressors.

## JOHN.

<sup>20</sup> This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* <sup>21</sup> Latin. Then said the chief priests of the Jews to Pilate, Write not, The <sup>22</sup> King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

## MATTHEW.

## MARK.

<sup>39</sup> And they that passed by reviled <sup>40</sup> him, wagging their heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking *him*, with the scribes and <sup>42</sup> elders, said, He saved others; him-

<sup>29</sup> And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three <sup>30</sup> days, save thyself, and come down <sup>31</sup> from the cross. Likewise also the chief priests mocking, said among themselves with the scribes, He

## MATTHEW.

## MARK.

## LUKE.

self he can not save. <sup>b</sup>If he be the King of Israel, let him now come down from the cross, and we will believe <sup>43</sup> him. He trusted in God; let him deliver

saved others; himself <sup>32</sup> he can not save! Let <sup>c</sup>Christ the King of Israel <sup>d</sup>descend now from the cross, that we may see and believe.

<sup>35</sup> And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be <sup>e</sup>Christ, the chosen

<sup>a</sup> 38, 27. Robbers.

<sup>d</sup> 32. Come down.

<sup>b</sup> 42. He is.

<sup>e</sup> 35. The Christ of God, his chosen.

<sup>c</sup> 32. The Christ.

## MATTHEW 27.

him now: if he will have him: for he said, I am the Son of God.

<sup>44</sup> The thieves also, which were crucified with him, cast the same in his teeth.

<sup>40</sup> us. But the other answering, rebuked him, saying, <sup>41</sup> seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>42</sup> And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

## MARK 15.

And they that were crucified with him, reviled him.

## LUKE 23.

<sup>36</sup> of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and <sup>37</sup> saying, If thou be the King of the Jews, save thyself. And one of the malefactors, which were hanged, railed on him, saying, <sup>39</sup> If thou be Christ, save thyself and

## JOHN.

<sup>25</sup> Now there stood by the cross of Jesus his mother, and his mother's sister, <sup>26</sup> Mary the wife of <sup>b</sup> Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto <sup>27</sup> his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

§ 184. JESUS EXPIRES ON THE CROSS. WONDERFUL PHENOMENA. THE DARKNESS. THE VAIL OF THE TEMPLE RENT. GRAVES OPENED. TESTIMONY OF THE CENTURION. THE WOMEN BEHOLDING.

MATT. 27 : 45-56. MARK 15 : 33-41. LUKE 23 : 44-49. JOHN 19 : 28-30.

- (1) *Darkness from the sixth to the ninth hour, Matt. 45; Mark 33; Luke 44.* (2) *Jesus cries, Eli, Eli, etc., Matt. 46; Mark 34.* (3) *What some said, Matt. 47; Mark 35.* (4) *Jesus cries, I thirst, John 28; Compare Ps. 69 : 21.* (5) *A sponge filled with vinegar offered to Jesus, Matt. 48, 49; Mark 36; John 29.* (6) *Jesus says, It is finished, John 30.* (7) *Jesus finally with a loud voice cries, Father, into thy hands, etc., and expires, Matt. 50; Mark 37; Luke 46; John 30.* (8) *The vail of the temple rent, Matt. 51; Mark 38; Luke 45.* (9) *An earthquake; the graves opened, Matt. 51-53.* (10) *The centurion's confession, Matt. 54; Mark 39; Luke 47.* (11) *The people smite their breasts and depart, Luke 48.* (12) *The women who stood afar off beholding, Matt. 55, 56; Mark 40, 41.*

## MATTHEW.

<sup>45</sup> Now, from the sixth hour there was darkness over all the land unto the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying,

Eli, Eli, lama sabach-thani!

## MARK.

<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land, until the <sup>34</sup> ninth hour. And at the ninth hour Jesus cried with a loud voice, saying,

Eloi, Eloi, lama sabach-thani!

## LUKE.

<sup>44</sup> And it was about the sixth hour, <sup>c</sup> and there was a darkness over all the earth until the <sup>45</sup> ninth hour. And the sun was darkened,

<sup>a</sup> 39. Art thou not the Christ?

<sup>o</sup> 44. A darkness came over the whole land . . . hour, the sun's light failing.

<sup>b</sup> 25. Cleopas.

## MATTHEW 27.

(that is to say, 'My God! my God! why hast thou forsaken me?') Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

<sup>48</sup> And straightway one of them ran and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave <sup>49</sup> him to drink. The rest said, Let be, let us see whether Elias will come to save him.

<sup>30</sup> and put *it* upon hyssop, and put *it* to his mouth.

## MATTHEW.

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up <sup>b</sup> the ghost.

## MARK 15.

(which is, being interpreted, 'My God, my God, why hast thou forsaken me?') And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

<sup>36</sup> And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

## MARK.

<sup>37</sup> And Jesus cried with a loud voice, and <sup>c</sup> gave up the ghost.

## LUKE.

(which is, being interpreted, 'My God, my God, why hast thou forsaken me?') And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

<sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he <sup>c</sup> gave up the ghost.

## LUKE.

<sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he <sup>c</sup> gave up the ghost.

## JOHN.

<sup>28</sup> After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, 'I thirst.'

<sup>29</sup> Now there was set a vessel full of vinegar: <sup>a</sup> and they filled a sponge with vinegar, and put *it* on a reed, and gave him to drink. When Jesus therefore had received the vinegar, he said, It is finished!

And he bowed his head and gave up <sup>b</sup> the ghost.

## MATTHEW.

<sup>51</sup> And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept, <sup>53</sup> arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. <sup>54</sup> Now, when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God!

## MARK.

<sup>38</sup> And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so <sup>d</sup> cried out, and gave up the ghost, he said, Truly this man was the Son of God!

## LUKE.

<sup>45</sup> and the vail of the temple was rent in the midst. Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

<sup>48</sup> And all the people that came together to that sight, beholding

<sup>a</sup> 29. So they put a sponge full of the vinegar upon hyssop and brought it.

<sup>b</sup> 50, 30. His spirit.

<sup>c</sup> 37, 46. Gr. Expired.

<sup>d</sup> 29. OMIT cried out, and, and.

## MATTHEW 27.

<sup>55</sup> And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him: <sup>56</sup> among which was Mary Magdalene, and Mary the mother of James and Josès, and the mother of Zebedee's children.

## MARK 15.

<sup>40</sup> There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Josès, and Salome; <sup>41</sup> who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

## LUKE 23.

the things which were done, <sup>a</sup> smote their breasts and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

## § 185. THE BODY TAKEN DOWN FROM THE CROSS AND BURIED.

MATT. 27 : 57-61. MARK 15 : 42-47. LUKE 23 : 50-56. JOHN 19 : 31-42.

(1) *The legs of the two thieves broken, John 31, 32.* (2) *Jesus pierced in his side, John 33, 34.* (3) *John himself saw it, John 35.* (4) *A fulfillment of a type (Exod. 12 : 46), John 36.* (5) *And of prophecy (Zech. 12 : 10), John 37.* (6) *The body begged by Joseph of Arimathea, Matt. 57, 58; Mark 42-45; Luke 50-52; John 38.* (7) *Nicodemus brings spices, John 39.* (8) *The body taken down and prepared for burial, Matt. 59; Mark 46; Luke 53; John 40.* (9) *A garden, and a new sepulchre, John 41.* (10) *Jesus laid in the tomb, Matt. 60; Mark 46; Luke 53; John 42.* (11) *The women from Galilee see where he was buried; prepare spices, and rest on the sabbath, Matt. 61; Mark 47; Luke 55, 56.*

## JOHN.

<sup>31</sup> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to <sup>34</sup> Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood <sup>35</sup> and water. And he that <sup>b</sup> saw it, bare record, and his record is true: and he <sup>36</sup> knoweth that he saith true, that ye <sup>c</sup> might believe. For these things were done, that the scripture should be fulfilled,

A bone of him shall not be broken,

<sup>37</sup> And again another scripture saith,

They shall look on him whom they pierced.

## MATTHEW.

## MARK.

## LUKE.

## JOHN.

<sup>57</sup> When the even was come, there came a rich man of Arimathea, named Joseph, who also himself <sup>42</sup> And now, when the even was come (because it was the preparation, that is, the day before the sabbath), <sup>50</sup> And behold, there was a man named Joseph, a counselor: and he was a good man, and <sup>51</sup> a just (the same <sup>38</sup> And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) <sup>d</sup> besought

<sup>a</sup> 48. Returned, smiting their breasts.

<sup>c</sup> 36. Also may.

<sup>b</sup> 35. Hath seen, hath borne witness.

<sup>d</sup> 38. Asked of.

## MATTHEW 27.

was Jesus' disciple.

<sup>58</sup> He went to Pilate, and <sup>c</sup> begged the body of Jesus. Then Pilate commanded <sup>d</sup> the body to be delivered.

<sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

## MARK 15.

<sup>43</sup> Joseph of Arimathea, an honorable counselor, which also <sup>a</sup> waited for the kingdom of God, came, and went in boldly unto Pilate, and <sup>c</sup> craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the <sup>e</sup> body to Joseph.

<sup>46</sup> And he bought <sup>f</sup> fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

## LUKE 23.

had not consented to the counsel and deed of them): *he was* of Arimathea, a city of the Jews; who <sup>b</sup> also himself waited for the kingdom of God. This *man* went unto Pilate, and <sup>c</sup> begged the body of Jesus.

<sup>53</sup> And he took it down, and wrapped it in <sup>f</sup> linen,

the spices, as the manner of the Jews is to bury. and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

<sup>54</sup> And that day was the preparation, and the sabbath drew on.

## JOHN 19.

Pilate, that he might take away the body of Jesus. And Pilate gave *him* leave. He came therefore, and took the body of Jesus.

<sup>39</sup> And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about a hundred pounds *weight*.

<sup>40</sup> Then took they the body of Jesus, and wound it in linen clothes with the manner of the Jews is to bury.

<sup>41</sup> Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because the sabbath was nigh at hand.

## MATTHEW.

<sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

## MARK.

<sup>47</sup> And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

## LUKE.

<sup>55</sup> And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And

<sup>a</sup> 43. Himself was looking.

<sup>d</sup> 58. It.

<sup>e</sup> 56. And on the sabbath they rested.

<sup>b</sup> 51. Was looking.

<sup>c</sup> 45. Corpse.

<sup>e</sup> 58, 43, 52. Asked for.

<sup>f</sup> 46, 53. A linen cloth.

§ 186. THE SEPULCHRE SEALED AND GUARDED. SEVENTH DAY OF THE WEEK.

MATT. 27 : 62-66.

- (1) *The chief priests and Pharisees beseech Pilate to make the sepulchre secure, 62-64. (2) He grants their request, 65. (3) The stone sealed and a watch stationed, 66.*

MATTHEW.

<sup>62</sup> Now, <sup>a</sup>the next day that followed the day of the preparation, the chief  
<sup>63</sup> priests and Pharisees came together unto Pilate, saying, Sir, we remember  
 that that deceiver said, while he was yet alive, After three days I <sup>b</sup>will rise  
<sup>64</sup> again. Command therefore that the sepulchre be made sure until the third  
 day, lest his disciples come <sup>c</sup>by night, and steal him away, and say unto the  
 people, He is risen from the dead : so the last error shall be worse than the  
<sup>65</sup> first. Pilate said unto them, Ye have a <sup>d</sup>watch, go your way, make *it* as sure  
<sup>66</sup> as ye can. So they went and made the sepulchre sure, sealing the stone, <sup>e</sup>and  
 setting a watch.

<sup>a</sup> 62. On the morrow which is the day after the preparation.

<sup>b</sup> 63. OMIT will.

<sup>c</sup> 64. OMIT by night.

<sup>d</sup> 65. Guard.

<sup>e</sup> 66. The guard being with them.

## PART VIII.

### CHRIST'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

Forty days, from April to May, A. D. 30.

#### § 187. THE RESURRECTION; FIRST DAY OF THE WEEK; THE EARLY MORNING.

MATT. 28 : 2-4. Compare Mark 16 : 9.

- (1) *A great earthquake, 2. (2) An angel descends from heaven, and rolls back the stone, 2, 3. (3) The fear of the watch, 4.*

#### MATTHEW.

<sup>2</sup> And behold, there was a great earthquake : for <sup>a</sup>the angel of the LORD descended from heaven, and came and rolled back the stone <sup>b</sup>from the door, and sat upon it. His <sup>c</sup>countenance was like lightning, and his raiment <sup>d</sup>white as snow. And for fear of him the keepers did shake, and became as dead men.

#### § 188. THE WOMEN VISIT THE SEPULCHRE. MARY MAGDALENE HASTILY RETURNS.

MATT. 28 : 1. MARK 16 : 1-4. LUKE 24 : 1, 2. JOHN 20 : 1, 2.

- (1) *The women visit the sepulchre the first day of the week, Matt. 1; Mark 1, 2; Luke 1; John 1. (2) Who shall roll away the stone? Mark 3. (3) They find it rolled away, Mark 4; Luke 2; John 1. (4) Mary Magdalene, seeing it, runs and tells Peter and John, John 2.*

#### MATTHEW.

#### MARK.

#### LUKE.

#### JOHN.

<sup>1</sup> <sup>d</sup>In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

<sup>1</sup> And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, <sup>f</sup>had bought <sup>f</sup>sweet spices, that they might come and

<sup>1</sup> Now upon the first day of the week, <sup>e</sup>very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, <sup>g</sup>and cer-

<sup>1</sup> The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the

<sup>a</sup> 2. An.

<sup>b</sup> 2. OMIT from the door.

<sup>c</sup> 3. Appearance.

<sup>d</sup> 1. Now late on the.

<sup>e</sup> 1. At early dawn.

<sup>f</sup> 1. OMIT had, sweet.

<sup>g</sup> 1. OMIT and certain others with them.



## MARK 16.

<sup>2</sup> anoint him. And very early <sup>a</sup> in the morning, the first day of the week, they came unto the sepulchre, at the <sup>3</sup> rising of the sun: and they said among themselves, Who shall roll away the stone from the door of the sepulchre? <sup>4</sup> (and when they looked, they saw that the stone was rolled away), for it was very great.

## LUKE 24.

tain *others* with <sup>2</sup> them. And they found the stone rolled away from the sepulchre.

## JOHN 20.

<sup>2</sup> sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

## § 189. VISION OF THE ANGELS IN THE SEPULCHRE.

MATT. 28 : 5-8.

MARK 16 : 5-8.

LUKE 24 : 3-8.

(1) *They enter the sepulchre, but find not the body, Luke 3.* (2) *They are much perplexed, Luke 4.* (3) *Two angels appear to them, Mark 5; Luke 4.* (4) *These allay their fears; tell them Jesus is risen; remind them of his words; command them to go and tell his disciples, Matt. 5-7; Mark 6, 7; Luke 5-8.* (5) *They flee from the sepulchre, and return to tell the disciples, Matt. 8; Mark 8.*

## LUKE.

<sup>3 4</sup> And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

## MATTHEW.

## MARK.

<sup>5</sup> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

<sup>7</sup> And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.

<sup>8</sup> And they departed quickly from the sepulchre, with fear and great joy: and did run to bring his disciples word.

<sup>5</sup> And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a <sup>b</sup> long white garment; and they were <sup>6 c</sup> affrighted. And he saith unto them, Be not <sup>c</sup> affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

<sup>7</sup> But go <sup>d</sup> your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

<sup>5</sup> And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, <sup>7</sup> saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day <sup>8</sup> rise again. And they remembered his words, <sup>8</sup> And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

<sup>a</sup> 2. OMIT in the morning.  
<sup>c</sup> 5, 6. Amazed.

<sup>b</sup> 5. OMIT long.  
<sup>d</sup> 7. OMIT your way.

## § 190. PETER AND JOHN AT THE SEPULCHRE.

LUKE 24 : 12.

JOHN 20 : 3-10.

- (1) *At the call of Mary Magdalene, Peter and John run to the sepulchre, John 3, 4. (2) They enter the sepulchre, and view the linen clothes, Luke 12; John 5-8. (3) They depart, Luke 12; John 10. (4) They wonder, not understanding the Scripture, Luke 12; John 9.*

## JOHN.

<sup>3</sup> Peter therefore went forth, and that other disciple, and came <sup>a</sup> to the <sup>4</sup> sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

## LUKE.

<sup>12</sup> Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes <sup>b</sup> laid by themselves, and <sup>c</sup> departed, wondering in himself at that which was come to pass.

<sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then

went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

## § 191. JESUS APPEARS FIRST TO MARY MAGDALENE AT THE SEPULCHRE.

MARK 16 : 9.

JOHN 20 : 11-17.

- (1) *Mary Magdalene stands without at the sepulchre when Peter and John return to the city, John 11. (2) She sees two angels in the sepulchre, John 12. (3) They ask, Why weepest thou? John 13. (4) Her answer, John 13. (5) Turning about, she sees Jesus; his first appearance, Mark 9; John 14. (6) She knew not that it was Jesus; his question, and her reply, John 15. (7) Jesus calls her by name, John 16. (8) She recognizes him, John 16. (9) Jesus says, Touch me not, etc., John 17.*

## JOHN.

<sup>11</sup> But Mary stood without at the sepulchre, weeping; and as she wept she <sup>12</sup> stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus <sup>13</sup> had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where <sup>14</sup> they have laid him. And when she had thus said, she turned herself back, <sup>15</sup> and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

## MARK.

<sup>9</sup> <sup>d</sup> Now, when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils.

<sup>16</sup> Jesus saith unto her, Mary! She turned herself, and saith unto <sup>e</sup> him, Rabboni! which is to say, Master.

<sup>a</sup> 3. Toward.<sup>b</sup> 12. OMIT laid.<sup>c</sup> 12. Departed to his home.<sup>d</sup> 9. The two oldest Gr. MSS. and some other authorities end this Gospel with ver. 8.<sup>e</sup> 16. Him in Hebrew.

## JOHN 20.

- <sup>17</sup> Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

## §192. JESUS MEETS THE OTHER WOMEN AS THEY RETURN TO THE CITY.

MATT. 28 : 9, 10.

- (1) *Going to tell the disciples, Jesus meets them, 9.* (2) *They worship him, 9.* (3) *He sends a message to his disciples, 10.*

## MATTHEW.

- <sup>9</sup> <sup>a</sup> And as they went to tell his disciples, behold Jesus met them, saying, All hail ! And they came, and held him by the feet, and worshiped him.  
<sup>10</sup> Then said Jesus unto them, Be not afraid : go tell thy brethren that they go into Galilee, and there shall they see me.

## § 193. REPORT OF MARY MAGDALENE AND THE OTHER WOMEN TO THE DISCIPLES.

MARK 16 : 10, 11.

LUKE 24 : 9-11.

JOHN 20 : 18.

- (1) *The women, returning, tell the eleven, and the rest, of the appearance of Jesus, Luke 9, 10.* (2) *Mary Magdalene also tells that Jesus had appeared to her, Mark 10; Luke 10; John 18.* (3) *The unbelief of the disciples, Mark 11; Luke 11.*

## MARK.

## LUKE.

## JOHN.

- <sup>10</sup> And she went and told them that had been with him, as they mourned and wept.  
<sup>11</sup> And they, when they had heard that he was alive, and had been seen of her, <sup>a</sup>believed not.
- <sup>9</sup> and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them which told these things unto the apostles.
- <sup>11</sup> And their words seemed to them as idle tales, and they <sup>a</sup>believed them not.
- <sup>18</sup> Mary Magdalene <sup>b</sup>came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

## § 194. REPORT OF THE WATCH.

MATT. 28 : 11-15.

- (1) *Some of the watch report to the chief priests, 11.* (2) *The Sanhedrin assembled, 12.* (3) *They hire the soldiers to lie, 12-15.* (4) *The report common at the time of Matthew's writing, 15.*

<sup>a</sup> 9. OMIT as they . . . disciples.<sup>c</sup> 11. Talk.<sup>b</sup> 18. Cometh and telleth the . . . I have seen.<sup>d</sup> 11. Disbelieved them.

## MATTHEW.

- <sup>11</sup> Now, when they were going, behold some of the watch came into the city,  
<sup>12</sup> and showed unto the chief priests all the things that <sup>a</sup>were done. And when  
 they were assembled with the elders, and had taken counsel, they gave large  
<sup>13</sup> money unto the soldiers, saying, Say ye, His disciples came by night, and  
<sup>14</sup> stole him away while we slept. And if this come to the governor's ears, we  
<sup>15</sup> will persuade him, and <sup>b</sup>secure you. So they took the money, and did as  
 they were taught: and this saying is commonly reported among the Jews  
 until this day.

## § 195. JESUS IS SEEN OF PETER; THEN BY TWO DISCIPLES ON THE WAY TO EMMAUS.

First day of the week.

Jerusalem. Emmaus.

MARK 16 : 12, 13.

LUKE 24 : 13-35.

1 COR. 15 : 5.

- (1) *Two on their way to Emmaus, Luke 13, 14.* (2) *Jesus appears to them, Mark 12; Luke 15.* (3) *They know him not, Luke 16.* (4) *They tell him of Jesus, his life and death, Luke 17-20.* (5) *Their former hopes, and his reported resurrection, Luke 21-24.* (6) *Jesus reproves their unbelief, Luke 25, 26.* (7) *Expounds Moses and the prophets, Luke 27.* (8) *They constrain him to abide with them, Luke 28, 29.* (9) *Is known to them in the breaking of bread; disappears, Luke 30, 31.* (10) *Their reflections, Luke 32.* (11) *They return to Jerusalem, Luke 33.* (12) *They learn that the Lord had also appeared to Peter, Luke 34; 1 Cor. 15: 5.* (13) *They report; the unbelief of the rest, Mark 13; Luke 35.*

## LUKE.

- <sup>13</sup> And behold, two of them <sup>c</sup>went that same day to a village called Emmaus, which was from Jerusalem  
<sup>14</sup> *about threescore furlongs.* And they talked together of all these things  
<sup>15</sup> *which had happened.* And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

## MARK.

- <sup>12</sup> After that he <sup>d</sup>appeared in another form unto two of them, as they walked, and went into the country.  
<sup>16</sup> But their eyes were holden, that they should not know him.  
<sup>17</sup> And he said unto them, <sup>e</sup>What manner of communications *are these that*  
<sup>18</sup> *ye have one to another, as ye walk, and are sad? And the one of them,*  
 whose name was Cleopas, answering, said unto him, <sup>f</sup>Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass  
<sup>19</sup> there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in  
<sup>20</sup> deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.  
<sup>21</sup> But we trusted that it had been he which should have redeemed Israel: and  
<sup>22</sup> besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company, made us astonished, which were  
<sup>23</sup> early at the sepulchre. And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.  
<sup>24</sup> And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

<sup>a</sup> 11. Were come to pass.<sup>b</sup> 14. (Rid you of anxiety.)<sup>c</sup> 13. Were going.<sup>d</sup> 12. Was manifested.<sup>e</sup> 17. What communications . . . as ye walk? And they stood still looking sad.<sup>f</sup> 18. Dost thou alone sojourn in.

## LUKE 24.

<sup>25</sup> Then he said unto them, O fools, and slow of heart to believe all that the  
<sup>26</sup> prophets have spoken! <sup>a</sup> Ought not Christ to have suffered these things,  
<sup>27</sup> and to enter into his glory? And beginning at Moses, and all the prophets,  
 he expounded unto them in all the scriptures the things concerning himself.  
<sup>28</sup> And they drew nigh unto the village whither they <sup>b</sup> went: and he made as  
<sup>29</sup> though he would <sup>c</sup> have gone further. But they constrained him, saying,  
 Abide with us: for it is toward evening, and the day is far spent. And he  
<sup>30</sup> went in to tarry with them. And it came to pass, as he sat at meat with  
<sup>31</sup> them, he took bread, and blessed it, and brake, and gave to them. And their  
<sup>32</sup> eyes were opened, and they knew him: and he vanished out of their sight.  
 And they said one to another, Did not our heart burn within us, while he  
 talked with us by the way, and while he opened to us the scriptures?  
<sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found  
<sup>34</sup> the eleven gathered together, and them that were with them, saying, The

MARK.

<sup>13</sup> And they went and  
 told it unto the residue:  
 neither believed they  
 them.

Lord is risen indeed,  
 and hath appeared to 1 CORINTHIANS.  
 Simon.

<sup>35</sup> And they told what <sup>5</sup> And that he was  
 things *were done* in the seen of Cephas,  
 way, and how he was  
 known of them in  
 breaking of bread.

## § 196. JESUS APPEARS TO THE APOSTLES, THOMAS BEING ABSENT.

Evening following the first day of the week.

Jerusalem.

MARK 16: 14. LUKE 24: 36-49. JOHN 20: 19-25. 1 COR. 15: 5.

- (1) *Appears to the apostles, Mark 14; Luke 36; John 19; 1 Cor. 5.* (2) *Affrighted, Luke 37.* (3) *Rebukes them for their unbelief, Mark 14; Luke 38.* (4) *Showed his hands and feet, Luke 39, 40; John 20.* (5) *He eats before them, Luke 41-43.* (6) *His own words and Scripture fulfilled, Luke 44.* (7) *Opens their understanding, Luke 45-47.* (8) *They are his witnesses, Luke 49; John 21.* (9) *He will send the Spirit; they to tarry at Jerusalem, Luke 48.* (10) *Breathes upon them the Spirit, John 22, 23.* (11) *Thomas absent; his unbelief, John 24, 25.*

MARK.

LUKE.

JOHN.

I COR.

<sup>14</sup> Afterward he  
<sup>d</sup> appeared unto  
 the eleven, as  
 they sat at meat,  
 and upbraided  
 them with their  
 unbelief, and  
 hardness of  
 heart, because  
 they believed  
 not them which  
 had seen him  
 after he was  
 risen.

<sup>36</sup> And as they  
 thus spake, Je-  
 sus himself  
 stood in the  
 midst of them,  
 and saith unto  
 them, Peace be  
<sup>37</sup> unto you. But  
 they were terri-  
 fied and affright-  
 ed, and supposed  
 that they <sup>f</sup> had

<sup>19</sup> Then the same <sup>5</sup> then of the  
 day at evening, twelve.  
 being the first  
 day of the week,  
 when the doors were shut where the  
 disciples were <sup>e</sup> assembled for fear of  
 the Jews, came Jesus and stood in  
 the midst, and saith unto them,  
 Peace be unto you.

<sup>a</sup> 25. Bchooved it not the Christ to suffer.  
<sup>d</sup> 14. Was manifested.

<sup>b</sup> 28. Were going.  
<sup>e</sup> 19. OMIT assembled. <sup>f</sup> 28. Go.  
<sup>c</sup> 28. Go.  
<sup>37</sup> Beheld.

LUKE 24.

<sup>38</sup> seen a spirit. And he said unto them, Why are ye troubled? and why do  
<sup>39</sup> thoughts arise in your hearts? Behold, my hands and my feet, that it is I  
myself: handle me, and see; for a spirit hath not flesh and bones, as ye see  
me have.

JOHN.

<sup>40</sup> And when he had thus spoken, <sup>20</sup> And when he had so said, he  
he showed them *his* hands, and showed unto them *his* hands and  
<sup>41</sup> *his* feet. And while they yet believed his side.  
not for joy, and wondered, he said un-  
<sup>42</sup> to them, Have ye here <sup>a</sup> any meat? And they gave him a piece of broiled  
<sup>43</sup> <sup>44</sup> fish, <sup>b</sup> and of a honeycomb. And he took *it*, and did eat before them. And  
he said unto them, These *are* the words which I spake unto you, while I was  
yet with you, that all things must be fulfilled, which were written in the law  
<sup>45</sup> of Moses, and *in* the Prophets, and *in* the Psalms concerning me. Then  
opened he their <sup>c</sup> understanding, that they might understand the scriptures,  
<sup>46</sup> and said unto them, Thus it is written, <sup>d</sup> and thus it behooved Christ to suffer,  
<sup>47</sup> and to rise from the dead the third day, and that repentance and remission of  
sins should be preached in his name among all nations, beginning at Jerusa-  
<sup>48</sup> lem. And ye are witnesses of these things.  
<sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in  
the city of Jerusalem, until ye be endued with power from on high.

JOHN.

<sup>21</sup> Then were the disciples glad when they saw the Lord. Then said Jesus to  
them again, Peace *be* unto you: as *my* Father hath sent me, even so send I  
<sup>22</sup> you. And when he had said this, he breathed on *them*, and saith unto them,  
<sup>23</sup> Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted  
unto them; and whose soever *sins* ye retain, they are retained.  
<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when  
<sup>25</sup> Jesus came. The other disciples therefore said unto him, We have seen the  
Lord. But he said unto them, Except I shall see in his hands the print of the  
nails, and put my finger into the print of the nails, and <sup>e</sup> thrust my hand into  
his side, I will not believe.

§ 197. HE APPEARS TO THE APOSTLES AGAIN, THOMAS BEING PRESENT.

Jerusalem.

The first day of the next week.

JOHN 20 : 26-29.

(1) *Second appearance to the eleven*, 26. (2) *Thomas convinced*, 27, 28. (3)  
*Blessed are they who have not seen, and yet believe*, 29.

JOHN.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with  
them: *then* came Jesus, the doors being shut, and stood in the midst, and  
<sup>27</sup> said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger,  
and behold my hands: and reach hither thy hand, and <sup>e</sup> thrust *it* into my  
<sup>28</sup> side; and be not faithless, but believing. And Thomas answered and said  
<sup>29</sup> unto him, My Lord and my God. Jesus saith unto him, Thomas, because  
thou hast seen me thou hast believed: *blessed are* they that have not seen,  
and *yet* have believed.

<sup>a</sup> 41. Anything to eat. <sup>b</sup> 42. OMIT and of a honeycomb, or text.

<sup>d</sup> 46. That the Christ should suffer, etc.

<sup>c</sup> 45. Mind.

<sup>e</sup> 25, 27. Put.

‡ 198. JESUS APPEARS TO SEVEN DISCIPLES AT THE SEA OF GALILEE.

MATT. 28 : 16.

JOHN 21 : 1-23.

- (1) *The eleven go into Galilee, Matt. 16.* (2) *Jesus appears to seven at the sea of Tiberias, John 1.* (3) *The disciples fish all night, and catch nothing, John 2, 3.* (4) *Jesus appears, and commands them to cast the net on the right side of the ship, John 4-6.* (5) *Renewed exercise of his miraculous power; abundance of fish, John 6.* (6) *John recognizes Jesus; Peter casts himself into the sea, John 7.* (7) *The great number of large fish, John 8-11.* (8) *They dine with Jesus, John 12, 13.* (9) *The third time Jesus appeared to his disciples, John 14.* (10) *Jesus addresses Peter; draws from him a thrice-repeated though humble avowal of sincere and fervent love, John 15-17.* (11) *Jesus foretells his martyr's death, John 18, 19.* (12) *Rebukes Peter's curiosity; darkly intimates John's long service on earth, 20-23.*

MATTHEW.

JOHN.

- <sup>16</sup> <sup>a</sup>Then the eleven disciples went <sup>1</sup> After these things Jesus <sup>b</sup>showed away into Galilee, himself again to the disciples at the sea of Tiberias: and on this wise
- <sup>2</sup> <sup>b</sup>showed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and
- <sup>3</sup> two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
- <sup>4</sup> But when <sup>c</sup>the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children,
- <sup>6</sup> have ye <sup>d</sup>any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore,
- <sup>7</sup> and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt <sup>e</sup>his fisher's coat *unto him*,
- <sup>8</sup> for he was naked, and did cast himself into the sea. And the other disciples came in <sup>f</sup>a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.
- <sup>9</sup> As soon then as they <sup>g</sup>were come to land, they saw a fire of coals there, and
- <sup>10</sup> fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which
- <sup>11</sup> ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many,
- <sup>12</sup> yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the
- <sup>13</sup> Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.
- <sup>15</sup> So when they had dined, Jesus saith unto Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He said unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, <sup>h</sup>Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I

<sup>a</sup> 16. But.

<sup>b</sup> 1. Manifested.

<sup>c</sup> 4. Day was now breaking.

<sup>d</sup> 5. Aught to eat.

<sup>e</sup> 7. OMITT his fisher's.

<sup>f</sup> 8. The.

<sup>g</sup> 9. Got out upon land, they see.

<sup>h</sup> 16. Tend.

## JOHN 21.

- say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God.
- <sup>20</sup> And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, following (which also <sup>a</sup>leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?); Peter seeing him, saith to Jesus, Lord, and what shall this man do?
- <sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what is that to thee?
- <sup>23</sup> Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, <sup>b</sup>He shall not die; but, If I will that he tarry till I come, what is that to thee?

## § 199. JESUS MEETS ABOVE FIVE HUNDRED ON A MOUNTAIN IN GALILEE; THE LAST COMMISSION.

MATT. 28 : 16-20.

MARK 16 : 15-18.

1 COR. 15 : 6.

- (1) *Jesus seen on a mountain by above five hundred, Matt. 16; 1 Cor. 6.* (2) *They worship him, but some doubt, Matt. 17.* (3) *All power given him, Matt. 18.* (4) *Commands them to preach the gospel to every creature, Mark 15.* (5) *The effect of believing and not believing, Mark 16.* (6) *The signs that shall follow them, Mark 17, 18.* (7) *The last commission, Matt. 19, 20.*

## MATTHEW.

## 1 CORINTHIANS.

- <sup>16</sup> into a mountain where Jesus had <sup>c</sup>appointed them. And when they saw him, they worshiped him: but <sup>17</sup>some doubted. And Jesus came and spake to them, saying, All <sup>d</sup>power is given unto me in heaven and in earth.

- <sup>6</sup> After that, he was seen of above five hundred brethren at once; of whom the greater part remain until this present, but some are fallen asleep.

## MARK.

- <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel <sup>e</sup>to <sup>16</sup>every creature. He that believeth and is baptized, shall be saved; but he <sup>17</sup>that <sup>f</sup>believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with <sup>18</sup>new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

## MATTHEW.

- <sup>19</sup> Go ye therefore, and <sup>g</sup>teach all nations, baptizing them <sup>h</sup>in the name of the <sup>20</sup>Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world. <sup>i</sup>Amen.

## § 200. HE IS SEEN OF JAMES; THEN OF ALL THE APOSTLES.

Jerusalem. A. D. 30.

ACTS 1 : 3-8.

1 COR. 15 : 7.

- (1) *Seen of James, then of the Apostles, 1 Cor. 7.* (2) *Appeared to his disciples during forty days, Acts 3.* (3) *Commands them to tarry at Jerusalem, Acts 4;*

<sup>a</sup> 20. Leaned back.<sup>c</sup> 16. Unto thee.<sup>d</sup> 18. Authority.<sup>f</sup> 16. Disbelieveth shall be condemned.<sup>h</sup> 19. Into.<sup>b</sup> 23. That he should not.<sup>e</sup> 15. To the whole creation.<sup>g</sup> 19. Disciple.<sup>i</sup> 20. OMIT Amen.



*compare Luke 24: 49. (4) Promises the baptism of the Holy Spirit, Acts 5. (5) Concerning restoring the kingdom of Israel, Acts 6, 7. (6) They to receive power and be his witnesses, Acts 8.*

## ACTS.

## 1 CORINTHIANS.

- <sup>3</sup> To whom also he showed himself <sup>7</sup> After that he was seen of James; alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: <sup>4</sup> and being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, <sup>5</sup> which, <sup>6</sup> saith he, 'ye have heard of me: for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' When they <sup>7</sup> therefore were come together, they asked of him, saying, Lord, wilt thou at this time, restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his <sup>8</sup> own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

## § 201. THE ASCENSION.

Bethany. May, A. D. 30.

MARK 16: 19, 20.

LUKE 24: 50-53.

ACTS 1: 9-12.

- (1) *Jesus led his disciples out as far as Bethany, Luke 50. (2) Taken up into heaven, Mark 19; Luke 51; Acts 9. (3) Two men in white apparel announce his second coming, Acts 10, 11. (4) They return to Jerusalem, Luke 52; Acts 12. (5) In the temple praising God, Luke 53. (6) Preaching everywhere the word, Mark 20.*

## MARK.

## LUKE.

## ACTS.

- <sup>19</sup> So then, after the <sup>c</sup> Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>50</sup> And he led them out <sup>a</sup> as far as to Bethany, and he lifted up his hands, and blessed <sup>51</sup> them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>9</sup> And when he had spoken these things, while they <sup>b</sup> beheld, he was taken up; and a cloud received him out <sup>10</sup> of their sight. And while they <sup>b</sup> looked steadfastly toward heaven as he went up, behold, two men stood by them in <sup>11</sup> white apparel; which also said, Ye men of Galilee, why stand ye <sup>d</sup> gazing up into heaven? this same Jesus, which is taken up from you into heaven shall <sup>12</sup> so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem, from the mount called Olivet, which is <sup>e</sup> from Jerusalem a sabbath day's journey.

## MARK.

## LUKE.

- <sup>20</sup> And they went forth, and preached <sup>52</sup> And they worshiped him, and returned to Jerusalem with great joy; everywhere, the Lord working with <sup>53</sup> and were continually in the temple, signs following. <sup>g</sup> Amen. <sup>f</sup> praising and blessing God. <sup>g</sup> Amen.

<sup>a</sup> 50. Until they were over against.

<sup>c</sup> 19. Lord Jesus.

<sup>f</sup> 52. OMIT praising and.

<sup>d</sup> 10. Looking into.

<sup>b</sup> 9, 10. Were looking.

<sup>e</sup> 12. Nigh unto.

<sup>g</sup> 20, 53. OMIT Amen.

## § 202. JOHN'S CONCLUSION OF HIS GOSPEL.

JOHN 20 : 30, 31 ; 21 : 24, 25.

- (1) *Unrecorded works*, 30. (2) *Why these are written*, 31. (3) *John wrote this Gospel*, 24. (4) *The vast number of his unrecorded works*, 25.

## JOHN.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples,  
<sup>31</sup> which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

<sup>24</sup> This is the disciple which testifieth of these things, and wrote these things :  
<sup>25</sup> and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. \* Amen.

## THE FOURFOLD STORY.

"To sum up what we have said of the four Gospels : Matthew pictures Jesus as the promised Messiah, Mark exhibits him as the mighty Worker, Luke shows him as the Friend of mankind, and John portrays him as the divine Word made flesh. It is as if Matthew, when relating the story of Jesus, were just in the frame of mind in which the disciples must have been when, after the resurrection, Jesus explained the Scriptures ; at that moment which is described in these words : 'Then opened he their mind, that they might understand the Scriptures.' (Luke 24 : 45.) It is as if Mark had remained in the frame of mind in which his master Peter was when, in answer to Jesus' question, 'Who say ye that I am,' he could say, . . . only judging from the great things he had seen in his ministry, 'Thou art the Christ, the Son of the living God.' (Matt. 16 : 16.) It is as if Luke had Paul's feeling, a feeling that could have sprung up only after the outpouring of Pentecost, when the multitude of all nations heard, every man in the tongue in which he was born, and expressed perhaps as well as in any way in these words of Paul himself : 'When it was the good pleasure of God, who separated me, even from my mother's womb, and called me through grace, to reveal his Son in me, that I might preach him to the Gentiles.' (Gal. 1 : 15, 16.) Christ the hope of all mankind is the burden of Luke. As to John, we find richly fulfilled in him the words of Jesus : 'He (the Spirit) shall glorify me.' (John 16 : 14.) 'He shall teach you all things, and bring to your remembrance all that I said unto you.' (John 14 : 26.) During a long and holy life that promised Spirit, acting upon the ever-repeated disclosures of God's goodness in John's experience, was making the life of the Son of God to have a deeper and deeper meaning to the aged apostle, and his wonderful legacy is the result." *Rev. G. F. Genung, The Fourfold Story*, pp. 21, 22.

# NOTES ON THE HARMONY OF THE GOSPELS.

---

## INTRODUCTORY REMARKS.

IN the four Gospels we have four distinct accounts of Christ. It would seem that the narration of any one witness was insufficient for so great a subject, and that Infinite Wisdom designed the history of Christ to be substantiated, and his fullness presented by a fourfold testimony and a foursided narration. The best life of Christ, therefore, is found in these four inspired records; and he who combines them the best, viewing them as a whole with a spiritual insight into their meaning, gets the best conception of that life. It should be the object of a harmony of the Gospels to bring diversity into unity, and thus aid intellect and faith in viewing the life, character, and work of our Lord.

A general survey of these four narratives indicates very great resemblance in the first three, and great diversity between them and the fourth. Hence the former have been styled the Synoptic Gospels, in distinction from the latter. In the former our Saviour's ministry in Galilee is principally delineated; in the latter, principally that in Judea and at Jerusalem. It was, therefore, more natural for John to speak of the several festivals Jesus attended. Thus, while the others mention only one passover, he speaks of three, and probably four, during our Saviour's public ministry; which, therefore, must have continued at least two and one-half years, and more probably three and a half. (See note on § 46.) This diversity is further explained by the spiritual and the supplemental character of the fourth Gospel. That John wrote with a knowledge of what the others had written, is an ancient view, and is favored by a comparison of his Gospel with the synoptics, or an examination of any reliable harmony. According to Stroud ninety-two per cent. of John's Gospel is peculiar to him. And when he relates that which is common to the others he introduces incidents and sayings preserved by him alone. Everywhere the other Gospels seem to be presupposed.

Notwithstanding the general resemblance of the Gospels of Matthew, Mark, and Luke, there appears to the careful student much diversity in the details narrated, especially in that portion which relates to the period between Christ's baptism and his arrival at Bethany, six days before his last passover. But this is what we should expect from their different habits and modes of expression, the great brevity of their narratives, and the different objects they had in view.

Matthew and Mark have most in common, and Matthew and Luke the least. Taking the three together, and estimating by sections, less than half of their matter is in common. Mark, however, has but two sections peculiar to him, but his verbal peculiarities are estimated at forty per cent. Their similarity of

outline and incidents is doubtless due largely to the form of the early discourses concerning Jesus by the eye-witnesses and hearers of our Lord. As might be expected the greatest agreement is found in the discourses, and the least in the narratives. Words are quoted; events are narrated. Thus the freedom and the independence of the writers are illustrated. There is no evidence that any one of them used the works of the others. The oldest Greek manuscripts exhibit this independence most clearly, since the tendency to harmonize and assimilate has introduced many minor corruptions into the text. The Revised Version and the Improved Bible Union Version represent the older text, and, by a less variety of rendering, exhibit the coincidences and divergences of the Gospel narrative better than the Common Version.

In arranging the four Gospels into harmony, the tendency among recent harmonists is to regard them all as methodical, and for the most part in the order of time. John surpasses the others in giving definite notes of time, and evidently observes chronological order. Harmonists have generally made him, first of all, the basis in their arrangement. Mark gives graphic sketches of what Jesus did, and, in passing through his history, naturally falls into the order of events as they occurred. This becomes evident when in a harmonic arrangement Mark fully accords with John. The historical character of Luke's Gospel, as well as his design of writing a faithful, accurate and orderly treatise (1:1-4), leads us to expect a narrative in general harmony with the sequence of events. This is confirmed by a comparison with the Gospels of John and Mark. Even that portion from 9:51 to 18:15, which has caused great difficulty to harmonists, falls into line, adjusting its parts to the notes of time in John, between the Feast of Tabernacles and our Lord's arrival at Bethany before his last passover. And so recent harmonists are coming to regard it, and have arranged this portion substantially in accordance with the arrangement adopted in this harmony. (See note on Part VI.)

The Gospel of Matthew, however, is not so easily adjusted. On examination it becomes evident that he did not make chronological order the leading principle in the structure of his Gospel. His arrangement appears to be more that of thought than of time. As a publican, he had been accustomed to arrange and classify, and this characteristic appears throughout his Gospel, especially in the group of miracles in the eighth and ninth chapters, and of parables in the thirteenth, twenty-first and twenty-second chapters. At the same time it was natural that he should be influenced more or less by the associations of time and place. A comparison with the other Gospels shows that he falls into the order of time in the first four and the last fifteen chapters. In this, harmonists are generally agreed.

But the nine intervening chapters (4:22-13:58), covering a period of ten or twelve months, from the first to the third circuit of Galilee and the beheading of John the Baptist, exhibit more strikingly than elsewhere a topical method with but little regard to the sequence of events; yet even here are occasional and more or less general notes of time, as in 8:1, 18; 9:9, 18, 27; 11:1; 12:9; 12:40; 13:1, 53. This portion causes greater difficulty to harmonists than any other in the four Gospels. A few thoughts on its structure, as well as upon the discourses of Matthew, may assist in deciding how it should be arranged.

At the commencement of this period Matthew gives a summary of our Lord's first missionary circuit throughout Galilee (4 : 23-25) ; and in 9 : 35 he gives, in almost the same language, a view of another circuit, which appears to have been his third. The second circuit is not distinguished by Matthew, but is indicated by Luke. (8 : 1-3.)

In connection with the first circuit Matthew places the Sermon on the Mount, and relates the cleansing of the leper on descending therefrom. He then relates the healing of the Centurion's servant, which Luke places immediately after the Sermon on the Plain. But according to Mark and Luke the latter miracle occurred several months after the former. Matthew then goes back and records the healing of Peter's wife's mother, which occurred before the Sermon on the Mount and the cleansing of the leper. The other miracles in the eighth chapter occurred later, but follow in order of time. The question arises, Why did Matthew inject, as it were, the healing of the Centurion's servant, a later miracle, between two earlier ones? An answer, I think, may be found in presuming that Matthew knew that Jesus repeated the Sermon on the Mount in a briefer form followed by that miracle. So having given the miracle after the longer form, by the principle of association, he also gives the one after the shorter form.

With the beginning of the ninth chapter Matthew returns to relate his own call which occurred at or near the close of our Lord's first missionary circuit, and by the same law of association, relates the healing of the paralytic which preceded his call, and the feast at his house which occurred perhaps sometime after. During a discourse at this feast Jairus sends for Jesus to heal his daughter. This leads Matthew to record this miracle here, and the healing of two blind men, and the casting out a dumb spirit, which occurred soon after.

The grouping of the miracles of these two chapters may also be explained partly by the associations of place. They all occurred at or not far from Capernaum, and Matthew appears to have recorded them as an eye-witness.

After relating these miracles Matthew passes to the third circuit (9 : 35-38) in connection with which the twelve are endowed and sent forth. (Ch. 10.) This great missionary tour brought Jesus especially to the notice of Herod, who thought that John the Baptist had been raised from the dead. This leads Matthew to return in his narrative and relate the message of John while in prison, and our Lord's reflections on John's ministry and his own, and his upbraidings of the cities of Galilee for their impenitence and unbelief. This treatment of Jesus is illustrated in chapter twelve by incidents occurring at different times during our Lord's first and second circuit of Galilee, but which are all given in order of time. The reasons thus become apparent for a change in Christ's manner of instruction ; and so teaching by parables is given in its proper place, according to Mark, in the thirteenth chapter. Matthew then relates the second rejection of Jesus at Nazareth, which occurred just before his third circuit ; and thus we are brought the second time to the end of this period.

It will be observed, Firstly, that Matthew in these chapters covers the most active portion of our Lord's Galilean ministry. Secondly, that from 4 : 23 to 10 : 1 his great popularity and success in attracting multitudes by his preaching and miracles are described. Thirdly, that from 10 : 1 to 13 : 58 the effect of his

ministry on different classes is presented: John the Baptist depressed; his mother and brethren anxious for his safety and solicitous for his mental state; the cities where most of his mighty works were done repenting not; growing, organized, and persistent opposition of the Pharisees, who blasphemously charge him with being in league with the Evil One; and finally, rejected by his neighbors and acquaintances at Nazareth. Throughout this whole period Matthew follows a topical arrangement, largely influenced by the associations of time and place. Much of it is chronological, and, where it is not, the reasons become apparent as one looks into the intent and method of the narrative.

Some harmonists treat the *discourses* in Matthew as gathered sayings uttered at different times. But such an arbitrary method has little to support it. The fact that Matthew especially reports the discourses of Jesus leads us to expect exactness and fullness. And this is confirmed by the discourses themselves. The Sermon on the Mount is complete and connected throughout. It is introduced by representing Jesus as *sitting*, the usual posture of teaching among the Jews; *opening his mouth*, indicating a solemn, weighty and full discourse; *teaching* the multitude, which, in the original, points to a continuous speech, rather than to momentary utterances. And at its conclusion it is said, *When Jesus had finished these sayings*, implying not a mere collection from different occasions, but a single continuous discourse delivered at a certain time and place. It seems arbitrary, therefore, and unjust to the discourse to take any portion of it and place it elsewhere in the gospel narrative. So also our Lord's last discourse to the Jews, recorded in the twenty-third chapter, bears evidence of a continuous address spoken just before leaving the temple for the last time. This is not only implied by the context, but the discourse itself seems eminently suited to the place and occasion. It is arbitrary, therefore, to suppose that only the first three verses were spoken at this time, and the rest on a previous occasion, simply because Luke mentions similar language at earlier periods. (Luke 11: 39-54; 13: 34, 35.) It is better to suppose that Jesus now utters more publicly, fully and comprehensively, what he had said on previous occasions; that he now gives a final and closing summary of all his woes against the scribes and Pharisees.

From this brief glance at the structure and discourses of Matthew's Gospel, we infer, Firstly, That in constructing a harmony of the Gospels due attention should be given to Matthew's order, and that it should have much weight when evidently not modified by any topical arrangement. Secondly, That wherever Matthew gives a definite note of time he is to be depended on equally with the other evangelists. A comparison will show that he is in these cases equally exact. Thirdly, That Matthew gives the actual discourses of Jesus, or at least summaries of them, and not merely a compilation of collected sayings. A farther examination, I think, will show that these discourses were given in the connection and at the times assigned by Matthew.

The discussion in detail of the various questions and principles pertaining to Gospel harmony, would require a separate treatise. But from much careful and repeated study of the subject, I believe that in arranging the four Gospels in harmony the following rules are just, and should be observed:

1. That each of the four evangelists is to be regarded as a reliable and independent witness, the narrative of each is to be taken in its natural sense, and

the plain and specific statements of each are to be implicitly followed. Not a single contradiction will be found, nor will a single event need repeating.

2. That the order and form of the four narratives should be retained when no sufficient reason can be shown to the contrary.

3. That a specific note of time in either of the four Gospels explicitly connected with any event is sufficient for fixing its order and place in a Gospel harmony.

4. That taste and judgment have an important use in arranging the narrative, and adjusting notes of time,—as those in John to their places in the other Gospels,—but not contrary to the taste and judgment of the evangelists themselves. They should not interfere with explicit statements, nor arbitrarily disarrange narratives or break up discourses. On the general subject see Schaff, “History of the Christian Church,” Vol. 1, new edition, pp. 590-619; *Harmonies of Stroud, Gardner and Robinson* (Revised Edition); *Bibliotheca Sacra*, January, April and July, 1889, and April, 1890; Genung, *The Fourfold Story*.

In preparing a Chronological Harmony of the Gospels we are, therefore, dependent upon John for the duration of our Saviour's ministry, and for special notes of time dividing it into chronological periods; and, with him, upon Mark, and especially Luke, for arranging the events in their chronological order, and at the same time giving due weight to Matthew, whenever he gives evidence of a chronological order. In accordance with these just and natural principles this Harmony is constructed; and the very few transpositions which it has been found necessary to make in either of the last three Gospels confirm the correctness of these principles. Thus, in arranging the narratives of the several evangelists according to the most probable sequence of events, the order of Matthew, outside of 8 : 4-13 : 58, has been disturbed in only four places; that of Mark in two places; that in Luke in six places; and that in John in three places. All of these are of minor importance, and the reasons for the changes are apparent. (See Matt. 4 : 17 in § 33; 21 : 17-19 in §§ 140, 141; 26 : 58 in § 173; 28 : 2-4 in § 187. Mark 2 : 15-22 in §§ 66, 67; 14 : 54 in § 173. Luke 3 : 19, 20 in § 30; 3 : 23-38 in § 3; 5 : 29-39 in §§ 66, 67; 21 : 37, 38 in § 142; 22 : 54 in § 174; 24 : 12 in § 190. John 12 : 2-8 in § 158; 18 : 15-18 in § 173; 18 : 24 in § 174.

Besides these, there are a few transpositions of verses, not affecting the chronological order, for the sake of a closer parallelism. That four independent accounts of Christ can be so naturally and perfectly harmonized, is certainly an evidence that they relate the discourses and events in very nearly the order in which they occurred.

For convenience, the general subjects of the sections are indicated in the notes by small capitals.

# PART I.

---

## EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF JESUS.

§ 1. As the preface to Luke's Gospel is the only one, and as from it we are led to expect fidelity, accuracy, research, and order, it seems proper to place it at the beginning of a Harmony which seeks an arrangement in order of time. (See Acts 11 : 4.)

§ 3. Of the two GENEALOGIES OF CHRIST, inspiration has placed one before the account of his birth and the other immediately after the account of his baptism. In a Chronological Harmony the former position is the more natural.

Some difficulties in these genealogies should be considered :

I. In MATTHEW'S TABLE the names of Ahaziah, Joash, and Amaziah are omitted, which, according to 1 Chron. 3 : 11, 12, should come in between Joram and Ozias (ver. 8) ; also, the name of Jehoiakim should be inserted between Josias and Jechonias (ver. 11), 2 Kings 24 : 6. These omissions, however, did not impair the genealogy as a whole ; while the words *begat, son, daughter*, were well understood to have frequently the wider reference to descendants.

II. DIFFICULTY has been experienced in dividing MATTHEW'S TABLE into *three divisions* of fourteen each, and different arrangements have been made. The first division evidently begins with Abraham, and ends with David. So also the second begins with David, as the first did with Abraham, and ends with a person who represents the time just before the carrying away to Babylon. Josiah is the only one named who so represents it. But Josiah was too early to be repeated in the third division ; and the reference in verse 11 to the begetting of Jechonias, about the time of the carrying away to Babylon, would indicate him as the starting point of that division which ends with Jesus.

Such an arrangement was convenient, both to assist the memory, and to present the *growth* of the genealogical line through the patriarchs to David, its *power* through the royal line to the captivity, and its *decline* from the captivity to Joseph the carpenter.

III. On COMPARING THE TWO TABLES, we find Luke has given an entirely different list from that of Matthew, between David and Christ. In regard to these we may say :

1. The genealogy of Matthew is doubtless that of the natural lineage of Joseph. In it the descendants of Abraham are traced by natural descent until after the exile ; then the same mode of expression is continued until Joseph.



Here it is changed ; and, instead of Joseph, who "begat" Jesus, it is Joseph, "the husband of Mary, of whom was born Jesus, who is called Christ." May we not as certainly infer that Joseph was connected with those named before him by natural descent, as that such was the case with the immediate descendants of Abraham, or with Jesus from his mother Mary?

Moreover, Matthew gives prominence to Joseph in his account of the Saviour's birth ; but in Luke, Mary is by far the more prominent. This would lead us to expect that Matthew would give the genealogy of Jesus by Joseph rather than that by Mary.

2. The genealogy of Luke is that of Mary. If Joseph was by natural descent the son of Jacob, then he could be the son of Heli only in a legal sense, either by adoption or by marriage. "If the former simply," Robinson justly remarks, "it is difficult to comprehend why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor." We are thus led to adopt the latter explanation—that Joseph was son by marriage with Mary the daughter of Heli—as the most probable, and the least beset with difficulties. And this is in accordance with the conclusion before reached—that one of the genealogies must be that of natural lineage through Mary. Since Matthew's was that of Joseph, Luke's must be that of Mary. It is also more probable that Luke would give the genealogy of Mary, since she is the principal figure throughout his early chapters ; while Joseph holds a more subordinate position than in Matthew. That Joseph is named, and not Mary, may be explained by the fact that the Jews were not in the habit of inserting the names of females in their genealogical tables, and that she was legally represented by her husband.

The language, "the son of," in Luke's genealogy, is in harmony with this view. Matthew, speaking of the real father of Joseph, says, "Jacob begat Joseph ;" while Luke, regarding him as having entered the family of Mary, styles him "the son of Heli." And this view will be the more clearly confirmed if, with Dr. Van Oosterzee, we regard the parenthesis in Luke as including "the son of Joseph," thus, "Being (as was supposed, the son of Joseph) the son of Heli," etc. (Luke 3 : 23.) "Which was," so often repeated in Luke's genealogy, is unnecessary, and "the son of" should not be italicized, as it is implied in the Greek original.

3. As Matthew wrote his Gospel especially for the Jews, it was fitting that he should present Jesus in his genealogy as the *legal* heir of the throne of David, and the promised seed of Abraham, thus giving an evidence that he was the King of Israel, their promised Messiah. But, as Luke wrote for all, and for universal use, he fittingly traces our Lord's genealogy up through his natural line to the common head of the human race, thus presenting his relation to both Jew and Gentile.

4. Both genealogies have the names of Salathiel and Zorobabel. The father of the former, according to Matthew, was Jeconiah ; but according to Luke, Neri. Now, supposing Salathiel to be the same in both, the two fathers may be explained by supposing a Levirate marriage according to Deut. 25 : 5, 6. It is not impossible that the two lines may have met once during the period of so many centuries.

But to me it seems probable that the Salathiel and Zorobabel of Matthew, the persons mentioned in Ezra 3 : 2; Neh. 12 : 1, were different ones from those in Luke's table. Their positions in the two tables point rather to persons bearing the same names, but living at different times. Besides, Robinson well asks, "If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage?"

Other modes of explaining and harmonizing the genealogies have been at different times proposed, which are less natural and attended with greater difficulties than the one already given. I will briefly refer to two.

(1.) A very ancient one is the supposition that by the Jewish Levirate law (Deut. 25 : 5, 6), the two lines had converged into one. Thus, Julius Africanus, according to Eusebius, suggested that Heli and Jacob were step-brothers, and that the former, dying childless, the latter married his widow, and was the real father of Joseph. Ambrosius, however, supposed that Heli was the real, and Jacob the nominal father. But it has been objected that in either case only the *legal* father of Joseph would have been mentioned.

(2.) A very ingenious theory is proposed by Lord Arthur C. Hervey, which supposes both genealogies to be those of Joseph. Matthew's is Joseph's genealogy as legal successor to David's throne; Luke's is Joseph's *private* genealogy, showing his *real* birth. On the failure of Solomon's line in Jeconias, Salathiel, of the house of Nathan, became heir to David's throne, and he and his descendants were transferred to the royal genealogical table, according to the law laid down in Num. 27 : 8-11. The other divergences in the two genealogies are explained on the same principle. Matthan, he supposes, had two sons, Jacob and Heli. But Jacob, the father of Mary, the mother of Jesus, dying without male issue, the succession to David's throne devolved on Joseph, the son of Heli. For farther on the subject, see *Hackett's Smith's Dictionary of the Bible*, and *Alexander's Kitto's Cyclopaedia*, "Genealogy of Jesus Christ."

§ 4. ANNOUNCEMENT OF JOHN'S BIRTH. There were twenty-four courses of priests, and each course in turn officiated a week in the temple. (1 Chron. 24 : 3, 19; 2 Chron. 8 : 14.) The eighth course was that of Abijah or Abia, to which Zacharias belonged. (Luke 1 : 5.) Efforts have been made to calculate the exact time when this course served in the temple, and thus fix upon the exact date of John's birth; but it has been found impossible. (See author's "Notes on Luke," 1 : 5.)

§ 9. THE EXACT TIME OF CHRIST'S BIRTH can be ascertained only approximately.

I. *The year of his birth.* Our present Christian era is universally acknowledged to be wrong. But, in correcting it, eminent writers have come to very different conclusions. For example, Pearson and Hug place the birth of our Lord B. C. 1; Scaliger, B. C. 2; Baronius, Calvisius, and Paulus, B. C. 3; Lamy, Bengel, Auger, Wieseler, and Greswell, B. C. 4; Usher and Petavius, B. C. 5; and Ideler and Sanclemente, B. C. 7. Robinson says that the present Christian era is "from four to five years, at the least, after the actual birth of Christ;" that "this era was first used in historical works by the venerable Bede, early

in the eighth century, and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne." But what is the more probable year of his birth?

1. Dionysius the Small, a Scythian by birth, and an abbot at Rome in the sixth century, fixed the birth of Christ to the 754th year of Rome. This is the era from which it is common to reckon. But Herod the Great died in the year of Rome 750, a few days before the passover. (Jos. *Antiq.* xvii. 8, 1, 4; xvii. 9, 3.) But before this Jesus was born. (Matt. 2:1-5.) The time necessary for the purification, the visit of the wise men, the flight into Egypt, and the stay there for the death of Herod, must have been at least six months. The birth of Christ, therefore, cannot have been later than the autumn of the year of Rome 749, or B. C. 5. (See notes on § 12, 14.)

2. The census taken by Augustus Cæsar, which led to the journey of Joseph and Mary just before the birth of Jesus, is another note of time. (Luke 2:1, 2.) The difficulties connected with this have been often discussed. I would make the following suggestions:

(1.) The account of Luke is in harmony with what we know of the reign of Augustus about the time of Herod's death. It is certain from heathen authorities that Augustus ordered a general census at least three times, in the years of Rome 726, 746, and 767. The census of 746 may be the one here meant, which was being carried out in Judea two or three years later. But more probably it was another census ordered by Augustus. The time of our Saviour's birth was most favorable. The whole world was at peace, except some troubles in Dacia, and the emperor was in the full enjoyment of his power.

(2.) The taking of the census at that time was in harmony with what we know of Herod and his kingdom. Herod's kingdom had not yet been converted into a Roman province; yet he and his kingdom were so dependent on Rome as to be practically amenable to its provincial edicts. Herod may also have been desirous to gratify the emperor, and therefore undertook the census of Judea; but, in order to please the Jews, he may have followed their custom of taking it in the place where the family sprang, rather than of actual residence. It was thus manifestly Roman in origin and Jewish in form. It is supposed by some that this census resulted in exciting the insurrection under Matthias and Judas, in the last illness of Herod. This is not impossible: for the taking of a census excited an insurrection several years later. (Acts 5:37; Jos. 18:1, 1.)

(3.) But it is objected that Cyrenius was not governor of Syria until about ten years after Herod's death. This may be answered in several ways: (a) Cyrenius may have been at the head of an imperial commission of the census of Syria, and in this wider sense he might popularly be styled governor. A quite serious objection may be made to this view from the special and localizing term "of Syria." It is doubtful whether the Greek, "Governor of Syria," can bear such a meaning. (b) By supposing that Luke makes two statements: first, that "in those days" there went forth a decree of a census; and second, that Cyrenius first executed it. Herod, according to this view, undertook the census; but his death the same year put an end to it. Cyrenius, however, executed it in Roman form ten years later. And hence, when Luke says (Greek), "This enrollment was the first made when Cyrenius was governor of Syria," he refers to the resuming and completion of the census of the later period. (c) By suppos-

ing that Cyrenius was twice governor of Syria. In favor of this, we have the testimony of Justin Martyr that Cyrenius was governor at this time. It is argued that he was governor of Cilicia, and this being separated from Cyprus and united to Syria, he became governor of the latter, possibly jointly with Saturninus, who Tertullian says was governor of Syria when Christ was born. Thus the first census took place during his first governorship, having reference only to the number of inhabitants, which is here noted by the evangelist; while a second one took place several years later, having reference to a tribute tax as a Roman province, mentioned in Acts 5 : 37, and resulting in an insurrection. The great objection to this is, that even the first governorship of Cyrenius would commence in the year of Rome 750, after the death of Herod. (*d*) But the two theories (*a* and *c*) may be joined. Cyrenius may have been especially commissioned by the emperor to take charge of the census of Syria, and while executing his work, after the death of Herod, may have been for three years governor of Syria; and hence the first enrollment was completed while he was holding that office. This supposes two enrollments, as in the preceding theory.

The most that can be inferred from the census, as a point of time, is, that it is in harmony with and slightly confirmatory of the view that Jesus was born in the last year of Herod the Great.

3. The time when John entered upon his ministry, in the fifteenth year of Tiberius (Luke 3 : 1, 2), and the age at which Jesus is said to have been baptized, afford another element for calculating the time of both John's and Christ's birth. (Luke 3 : 23.) Aside from any other evidence, it would be probable that John and Jesus entered their ministry at the age of thirty, according to the Levitical custom. (Num. 4 : 3, 35, 39, 43, 47.) But Luke informs us that Jesus was "about thirty years of age" when he began his ministry (Luke 3 : 23), and John began his, in all probability, about six months earlier; and this was in the fifteenth year of Tiberius. Now, Augustus died August 29th, in the year of Rome 767, and hence the fifteenth year of Tiberius commenced August 29, 781. Deducting thirty years, we have John's birth in the 751st year of Rome, and Christ's six months later. But this was after the death of Herod, and hence too late. This difficulty is solved when we learn that Tiberius was associated in the government with Augustus two years from the beginning of 765. Reckoning from this date, we have the birth of John in the 749th year of Rome. Supposing John to have been born in the early part of that year, the birth of Jesus would then have taken place in the summer or autumn, B. C. 5.

4. Another element in the calculation may be derived from the language of the Jews at the first passover of Christ's ministry, "Forty and six years was this temple in building." (John 2 : 20.) Herod began to rebuild the temple on a larger and more splendid scale in the eighteenth year of his reign, in the 734th year of Rome. (Jos. *Antiq.* xv. 11 : 1.) This work was not finished until long after his death. It was still going on in perfecting the outbuildings in the time of our Saviour. Hence the forty-six years extended to the time of this passover. Adding the forty-six years to the time of Herod's eighteenth year, as above, we have the 780th year of Rome (A. D. 27). But Jesus was probably thirty and a half years old at that time, which would carry back his birth to the autumn of 749, or B. C. 5. (See on § 26.)

5. Some have supposed that Jesus was from two to three years old at the death

of Herod from the "two years" of Matt. 2:16. But, according to Jewish reckoning, a child entering the second year would be called two years old. Making allowance for Herod's fears, he would doubtless extend the time above and under, so as to make the execution of the new-born king certain. As he doubtless massacred the children a short period before his death, in the 750th year of Rome, we are again brought back to the 749th year, or B. C. 5, as that of the birth of our Lord. (See on § 16.)

II. *The day of Christ's birth.* 1. This is unknown. Early Christians did not commemorate the birth of Christ. Clement of Alexandria, A. D. 215, mentions some who designated the 20th of May as the day of our Saviour's birth. Others designated the 19th or 20th of April. In the third and fourth centuries the Eastern churches celebrated the birth and baptism of Jesus on the 6th of January. But in the fourth century the 25th of December began to be solemnized as the birth-festival of our Lord by the Western churches, and became to be looked upon as the day of his birth. It was selected, however, partly because it was the current winter solstice. Thus, in the fifth century, in the time of Pope Leo the Great, there were many in Rome "by whom this day of solemnity was regarded as honorable, not so much on account of the nativity of Christ as because of the rising of the new sun, as they called it." (Leon. Magn. Sermon. cxi. c. 6.)

2. But neither the 25th of December nor the 6th of January is supported by the circumstances of the case. The census which was taking place at the time of our Saviour's birth (Luke 2:1-4), and which made it necessary for every man and woman to repair to the homestead of the family, thus occasioning long and innumerable journeys, would hardly be carried on in mid-winter. Though possible in a very mild winter, it is not probable that the shepherds would then be "abiding in the field, keeping watch over their flock by night." (Luke 2:8.) The flocks were generally brought in from the fields about November, and driven out again about March. Christ's birth was, therefore, probably between March and November. As his death occurred at the passover it is a fitting suggestion that his birth was during the joyous Feast of the Tabernacles, about October 1st. (See on § 10.)

3. It seems very probable that John commenced his ministry in the spring, when multitudes were assembled at Jerusalem attending the passover. If, then, Jesus was baptized about six months later, and he but little above thirty years of age, then he was born in the autumn. I give the opinion of a few eminent harmonists: Greswell conjectures that April 5th or 6th must express the day of our Saviour's birth. Wieseler, Tischendorf, and Ellicott incline to the opinion that early in February is the most probable. Strong places it about the 1st of August; Lardner, between the middle of August and the middle of November; and Robinson, in the autumn. (See on § 19.)

§ 10. VISION OF THE SHEPHERDS. According to the Talmudical writers, herds were brought in from the field about the beginning of November, and driven out again about March. This, together with the fact that the enrollment was going on at that time, inclines us to believe that it was during a mild season of the year, and that the flocks were not out in the fields under extraordinary temporary circumstances, and, least of all, in mid-winter.

§ 12. The purification (Luke 2 : 22), according to the law, was accomplished in forty days after the birth of a male child. (Lev. 12 : 1-8.)

§ 13. LUKE 2 : 39 is generally supposed to refer to the RETURN TO NAZARETH after the flight to Egypt, and to correspond with Matt. 2 : 23. This is possible. But the time that Joseph must have remained in Bethlehem after the presentation (see on § 14), and the fact that Luke speaks of the return to Nazareth as taking place immediately after the presentation, incline me to the opinion that Luke here speaks of a *temporary* return. It is not improbable that Joseph felt, after the birth of Jesus at Bethlehem, and the events attending it, that he ought to make the latter place his residence; and hence that, after the presentation, he returned to Nazareth to wind up his affairs there, with a view of a settlement at Bethlehem. Having soon accomplished this, a little later the wise men find them in "the house" (Matt. 2 : 11) at Bethlehem, where they were anticipating their future home. This brief stay at Bethlehem is passed unnoticed by Luke, which is not stranger than that he passes in silence the visit of the wise men, the flight into Egypt, and the massacre of the children. The statement of Eusebius (published by Cardinal Mai from the Syriac, *Patr. Bibl.* iv. 279, 280) is worth noting here, that there is good reason to suppose that Joseph and Mary returned to Nazareth soon after the presentation, and thence went back to Bethlehem, where the Magi visited them, not now in a stable, but in a house. Patritius also favors this view. (*De Evangel.* pp. 330, 331, and 343.) So also Pilkington and others.

§ 14. This is the natural position of this section; for the presentation in the temple could not well have occurred after the jealousy of Herod had been aroused. On this harmonists are agreed. The *time* of THE COMING OF THE WISE MEN must have been at least two or three months later. The particular part of the East from whence they came is unknown. "The East" (Matt. 2 : 1) may mean Arabia, Persia, Parthia, or Babylonia. It, however, more naturally points to the countries beyond the Euphrates, of which Persia formed a part, where the Magian philosophy had its chief seat. It has been calculated that they could not have been less than four months in coming from their distant home to Jerusalem. Ezra and his company performed their journey from Babylon to Jerusalem in four months. (Ezra 7 : 9.) And Chrysostom computes that the time occupied in a journey from Palestine no farther than Chaldea, would be about seventy days. If we suppose, as is probable, that the star appeared at the time of Christ's birth, then the time for determining its import, arranging their plans, making the journey, inquiring at Jerusalem, and going to Bethlehem, would most probably make him about five or six months old at their arrival. The age of the infants massacred by Herod seems also to demand that Jesus should be at least several months old at the time of their visit. (See on § 16.)

Kepler, Ideler, and others have supposed that the star was a conjunction of Jupiter and Saturn, which occurred twice, in May and December of the 747th year of Rome. But this is very improbable. The definite term *star*, though applying to any star, planet, comet, or meteor, would hardly be used to designate the conjunction of the greater planets. The whole account of it leads rather to the conclusion that it was a meteor, low in the atmosphere, prepared

and explained in some way to them by God, which led them first to Jerusalem, and then to the house in Bethlehem.

§ 16. Only a very few days could have elapsed between the departure of the wise men and the SLAUGHTER OF THE CHILDREN at Bethlehem. The anxiety of Herod to hear from the new-born King of the Jews would soon lead him to the discovery that the wise men had departed without returning to him; and his fears lest the child might escape would lead him to hasten the execution of his foul designs.

The length of time indicated by "two years old and under" (Matt. 2: 16) is doubtful. But, according to the Jewish mode of reckoning (and Matthew wrote especially for Jewish readers), it means "entering the second year." It is not, however, necessary to suppose that Jesus was then of that age; for Herod's fears and eagerness would lead him to go beyond the time derived from his inquiries of the wise men, in order to make the death of his victim certain. As his ferocity led him to include not only Bethlehem, but also its vicinity, so it also led him to include not only the supposed age, but more than the age of Jesus. To suppose Jesus to have been six or eight months old fully satisfies the demands of the case.

§ 17. An eclipse of the moon which occurred about this time fixes the death of Herod in the spring of the 750th year of Rome, B. C. 4. (Jos. *Antiq.* xvii. 6, 4.) It occurred at least seven days before the passover, for Archelaus proclaimed seven days' mourning for his father. (Jos. *Antiq.* xvii. 8, 4.) According to our calculation, Joseph and his family could have been but a few weeks in Egypt at the time.

Josephus relates that Archelaus (*Antiq.* xvii. 9, 3; *Jew. War*, ii. 1, 3) at the passover following the death of his father, in quelling a popular disturbance, put to death three thousand Jews in the temple, virtually putting an end to that passover. We may well suppose that soon after this Joseph was RETURNING FROM EGYPT, intending to settle at Bethlehem; but hearing of the slaughter by Archelaus, he saw that he partook of the suspicious and cruel nature of his father (Matt. 2: 22), and he turned his course to Galilee, under the reign of the milder prince, Herod Antipas. About a month's residence in Egypt is all that is necessary to answer the conditions of the narrative and of history; although several months' time is admissible.

§ 18. THE CHILDHOOD OF JESUS. The passover occurred in A. D. 8, on Monday, April 9th. Puberty was not considered as actually attained until the completion of the thirteenth year. Possibly, Jesus attended the passover "as a partaker in some preparatory rite which ancient custom might have associated with the age of commencing puberty." (Ellicott, *Life of Christ*, p. 93.) According to Luke 2: 43, "they fulfilled the days;" that is, Jesus and his parents stayed the full seven days of the feast. Two days were then spent by the parents in their homeward journey and their return to Jerusalem, and on the third day, April 19, they found Jesus in the temple.

## PART II.

### ANNOUNCEMENT AND INTRODUCTION OF CHRIST'S PUBLIC MINISTRY.

Three theories have been proposed as to the LENGTH OF OUR LORD'S PUBLIC MINISTRY, the *Bi-paschal*, the *Tri-paschal* and the *Quadri-paschal*, according to the number of two, three, or four passovers admitted after our Lord's baptism. They respectively represent a ministry of a little more than one, or two, or three years.

Matthew, Mark and Luke mention only one passover, that at our Lord's death, and thus they apparently favor the bi-paschal theory. But a ministry of a little more than a year was too short for all the events recorded, for instructing the disciples, and for the first impressions of Christ's teachings, and, afterward, for the growth of the opposition of the rulers. Besides, the first three evangelists give especial attention to the Galilean ministry and little to the feasts; but John treats especially of the Judean ministry, and notes three, and probably four passovers. This theory was held by some of the ancients, and has lately been defended by Mr. W. M. Page in *New Lights from Old Eclipses* (St. Louis, 1890), on astronomical calculations. He shows much patient industry and research, but his method is somewhat arbitrary, especially his arrangement of the Gospels to fit his theory.

The Gospel of John mentions six festivals connected with our Lord's ministry: A passover after his baptism (2:13); a nameless feast (5:1); a passover soon after feeding the five thousand (6:4); the Feast of Tabernacles (7:2); the Feast of Dedication in the winter following (10:22); and the passover at which he suffered (13:1). The length of our Lord's ministry therefore depends on the character of this *nameless* feast. If it was the Feast of Purim, as first suggested by Kepler, then our Lord's ministry continued somewhat over two years; and perhaps so if it was the Feast of Pentecost as held by J. P. Norris. But if it was a passover as maintained in § 46 (on John 5:1), then it continued over three years. The arrangement in this Harmony is based on a ministry of three years and a half. (Luke 13:6.)

§ 19. The place of the first verse of Mark is naturally here, as it introduces the MINISTRY OF JOHN, with the announcement and public ministry of Jesus. The fifteenth year of the reign of Tiberius is to be reckoned from the beginning of the 765th year of Rome, when he was associated in the government with Augustus. His fifteenth year would then be 779, or A. D. 26. (See note on § 9, I. 3, p. 233.) John had probably just completed his thirtieth year. The great multitudes from all parts of the country rather indicate the spring about the time of the passover. His ministry till Jesus was baptized must have been during the six months not exposed to the cold of winter.



§ 20. JESUS WAS PROBABLY BAPTIZED in the autumn, perhaps just after the Feast of Tabernacles, A. D. 26. Ancient tradition very generally places it in the winter. (See note on § 9, I. 3, and II. 3; pp. 233, 234.) "About thirty years of age" (Luke 3: 23); the latitude is not *under* but *above* thirty, since the thirty years was the age required by the Levites for entering the public service of God; and appropriately of our great High Priest. Thus, the evangelists pass over in silence eighteen years of our Saviour's life.

§ 21. The word "immediately" (Mark 1: 12) shows that THE TEMPTATION followed at once our Lord's baptism. According to Mark and Luke, he was tempted forty days. At the end of those days the three temptations occurred. Matthew and Luke specify them in different order; but Matthew's is the natural topical order; Luke's, the topographical order.

§ 22. The events of this section must have taken place after our Saviour's baptism; for JOHN TESTIFIES TO HIS MESSIAHSHIP, whereas he did not know him personally as such till his baptism. (John 1: 15, 29, 33.) Jesus probably came from his temptation to Bethany beyond Jordan early in A. D. 27. The site of Bethany is uncertain; very probably on the east side of Jordan, at the crossing opposite Jericho. Jesus probably visited the place on his homeward way to Galilee. It was on the day following John's testimony to the deputation of priests and Levites. (John 1: 19, 29.)

In John (1: 33), John the Baptist says he knew not Jesus, yet from Matthew (3: 14), (§ 20) he appears to have known him. John must have heard of Jesus, and known something of the events of his childhood; but he knew him not *personally*, nor as the *Messiah* by the revealed *sign* of God, before his baptism.

§ 23. Jesus was in the place where John the Baptist was baptizing two days; the day following Jesus starts for Galilee; the journey may have occupied two or three days. On the "tenth hour" (John 1: 39), see § 181, p. 285.

§ 24. "The third day" (John 2: 1) may refer back to John 1: 43, or to the calling of Nathanael (John 1: 46), or it may have been the third day after the arrival in Galilee. CANA was situated about seven miles north of Nazareth. Jesus probably arrived there on the day of THE MARRIAGE. If the feast was confined to a single day and meal, which is the most probable, then the miracle was performed on the day of our Lord's arrival; if not, then it occurred toward the close of the wedding week. Dr. Edersheim (*Life and Times of Jesus*, vol. I., p. 345), says that it was the uniform custom to celebrate the marriage of a maiden on Wednesday.

§ 25. It is uncertain how much time intervened between the miracle at Cana and HIS GOING TO CAPERNAUM. "After this" (John 2: 12) is indefinite, and may denote an interval of several days, or even two or three weeks. He probably spent a portion of March at Capernaum, and possibly the latter part of February. I incline now to place Capernaum on the high ground (with Robinson and Conder) at Kahn Minyeh on the northern edge of the plain Gennesaret. So also Professor W. A. Stephens, *Baptist Quarterly Review*, October, 1886, p. 450.

## PART III.

---

### FROM THE FIRST PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE SECOND.

§ 26. The passover A. D. 27 commenced on April 9th. The journey to Jerusalem could not have taken less than two or three days; but Jesus may have been much longer on the route. This passover is mentioned by John alone; but the language of the other evangelists implies that he had gone to Judea soon after the beginning of his ministry. (Matt. 4 : 12; Mark 1 : 14.)

The other evangelists also relate a like **CLEANSING OF THE TEMPLE** at the last passover of his ministry. (Matt. 21 : 12 ff.; Mark 11 : 15 ff.; Luke 19 : 45 ff.) Two instances are clearly narrated; the note of time is definite—that related by John is near the beginning of his ministry, and that by the others near its close. That Jesus should have repeated the act is not strange. He was accustomed to repeat some of his striking sayings. (Matt. 6 : 9-13, and Luke 11 : 2-4; Matt. 6 : 25-33, and Luke 12 : 22-31.) He performed similar miracles; for example, the first and the second draught of fishes (Luke 5 : 1-11 with John 21 : 4-6); twice feeding the multitude (Matt. 14 : 13-21 with 15 : 32-39). Even a more frequent cleansing of the temple could not have been objectionable; and especially was it appropriate at the beginning and close of his more public ministry as a symbolic act, expressive of his Messianic character and authority. The Jews expected that the Messiah would correct many abuses. (Mal. 3 : 1.) They did not object to him or to a prophet performing the act; but they wanted a sign of his authority. (John 2 : 18.) On the "forty and six years," see note on § 9, I. 4. The temple proper, according to Josephus, was rebuilt by Herod in eighteen months; the surrounding galleries were completed in eight years; but the exterior structures and outbuildings were not entirely finished until about A. D. 64, in the reign of Nero. Hence the Jews meant that the temple had already been building forty-six years. (John 2 : 20.)

§ 27. It was doubtless some time during the passover festival, which continued seven days, that **NICODEMUS CAME TO JESUS** by night.

§ 28. This **JUDEAN MINISTRY** of Jesus, recorded only by John, comes before his more public Galilean ministry; for the latter did not commence until after John was cast into prison. John was still exercising his ministry. (John 3 : 24-36. See Matt. 4 : 12; Mark 1 : 14.) Jesus may have resorted to the pass of the Jordan opposite Jericho, where he himself was baptized; or, as Lightfoot suggests, to a place more to the north of Jerusalem, and closer to the direct route to Galilee.

§ 29. Eusebius places *Ænon* (John 3:23) eight miles south of Scythopolis, and fifty-three northeast of Jerusalem. Dr. Thomson (*The Land and the Book*, II., 176) visited *Beisan* (Scythopolis) and the neighborhood, and represents the valley there as abounding with fountains and brooks. Robinson and Conder place it in the neighborhood of Salim east of Nablous. Prof. Wm. A. Stephens, of Rochester Theological Seminary, visited this region in 1883, and in the *Journal of the Exegetical Society*, advocates Robinson's view, calling especial attention to the western end of the Wady Beidan, three or four miles north of Salim, as the probable site of *Ænon*. Here he found abundance of water, and space for the multitude that gathered about John. The position in which this TESTIMONY OF JOHN the Baptist is related by the evangelist, as well as the language of the Baptist, indicate that it was near the close of his ministry.

§§ 31, 32. The language of the closing testimony of John the Baptist (John 3:30) indicates the JOURNEY OF JESUS THROUGH SAMARIA, related in John (4:1-43), as the same as that after John's imprisonment, in Matthew (4:12) and Mark (1:14). We could hardly suppose another return to Judea before the imprisonment of John. The time of this journey is indicated in John (4:35), "Say not ye, There are yet four months, and then cometh harvest?" The first-fruits of the barley harvest were presented on the second day of the paschal week. (Lev. 23:10-14.) The wheat harvest was two or three weeks later. Now, the passover of A. D. 28 commenced March 29th, and the four months before would take us to the latter part of November. The journey was, therefore, performed late in November or early in December, about eight months after the preceding passover. The latter period marks the time of our Saviour's early Judean ministry. John's ministry probably continued over a year and six months. (See note on § 19.)

I add the valuable remarks of Dr. Hackett, from the American edition of Dr. Smith's *Dictionary of the Bible* (Art. "Jesus Christ," note p. 1361): "Of course there is some doubt whether in speaking of the interval between sowing and reaping as 'four months,' he employed the language of a proverb merely; or meant that this was the actual time to elapse before the fields around them just sown would yield a harvest. Even if such a proverb was in use (which has not been shown), his availing himself of it would be the more significant if the four months of the proverb happened, on this occasion, to coincide with the season of the year." There is, however, no evidence of such a proverb. The adverb *yet* and the emphatic *ye* are against the supposition. Dr. Hackett adds: "It may be added, that so prolonged a sojourn of the Saviour in Judea at this time accounts best for his having so many friends and followers in that province, who are mentioned quite abruptly in the later parts of the history. The Bethany family (John 11:1, ff.), the owner of the guest-chamber (Luke 22:10 ff.), the owner of Gethsemane (which must have belonged to some one friendly to him), Joseph of Arimathea (Luke 23:50), are examples of this discipleship, more or less intimate, the origin of which presupposes some such sojourn in Judea, at this early period of Christ's ministry."

The two reasons for Jesus going into Galilee are harmonious and supplementary: John in prison, and the jealousy of the Pharisees. John was imprisoned in the castle of Machærus, a fortress on the eastern shore of the Dead

Sea. Later authorities regard Sychar as the village of Askar, half a mile from Jacob's well. Shechem was a mile and a half distant.

§ 34. On "the seventh hour." (Ver. 52.) (See on § 181.)

§ 35. According to Luke, the REJECTION AT NAZARETH took place at this time. Matthew implies this visit and rejection of Jesus. It probably occurred near the close of A. D. 27, or early A. D. 28. About a year later, Jesus again revisits Nazareth, and is again rejected. (Matt. 13 : 54-58; Mark 6 : 1-12.) (See on § 70.)

§ § 37, 41. These two sections in the first edition, THE CALLING OF THE FOUR DISCIPLES and THE MIRACULOUS DRAUGHT OF FISHES, are brought together here for comparison. Alford, Greswell, Wilkinson and some others regard the event related by Luke as distinct from, and later than this. (See Author's "Notes on Luke," 5 : 1-11.)

There is nothing inharmonious or contradictory in the several calls of these disciples. Peter and others were first called to be disciples (John 1 : 35-43); in the account of Matthew and Mark, in this section, we have the calling of four to be his ministers, or constant attendants; in Luke (5 : 1-11), a confirmation of it, with a miracle prophetic of their success; and in Luke (6 : 12-16), the choice of the twelve apostles. (See note on § § 54, 72.)

§ 39. The position of this section is decided by Mark (1 : 29) and Luke (4 : 38), being the Sabbath on which the demoniac was healed in the synagogue. The position of the HEALING OF PETER'S WIFE'S MOTHER and of others, in Matthew, is in accordance with his manner of grouping events. (See introduction to these Notes.)

§ 40. Mark (1 : 35-38) and Luke (4 : 42, 43) fix the chronological order of this section upon the day following the miracles of the preceding section. The PREACHING TOUR THROUGHOUT GALILEE, related by Matthew (4 : 23), must be the same, since he places it immediately after the calling of the four disciples; and we cannot suppose two extensive tours throughout Galilee in the course of a few weeks. We may suppose this to have occurred in February, A. D. 28.

§ 42. This appears to be the chronological position of THE SERMON ON THE MOUNT, for : Firstly, Matthew, who resided at Capernaum and must have known all the circumstances, connects it with our Lord's first missionary tour. Secondly, He relates immediately after the healing of the leper in a manner that naturally suggests a sequence of events. And according to Mark (1 : 40) and Luke (5 : 12) this miracle occurred at or near the close of this first tour. Thirdly, All the other discourses in Matthew occur in their proper connection. Should we not infer the same of this also? Fourthly, It is generally acknowledged that Matthew falls into chronological order to the end of the fourth chapter, and leaving out the Sermon on the Mount, as far as 8 : 4. But if Matthew's history both before and after this sermon accords with the sequence of events, why not the sermon itself? Fifthly, Its natural place is early in Christ's ministry, after

preaching, "Repent, for the kingdom of heaven is at hand." (Mat. 4:17.) It was natural that after preaching repentance, and announcing the good news of the Messiah throughout Galilee, and having gathered numbers who attended his ministry as learners or followers, that Jesus should teach them concerning the nature, subjects and requirements of his kingdom, in opposition to common erroneous views. For such reasons, with Greswell, J. Addison Alexander, Whitley, Doddridge and others, I place the discourse here.

But most harmonists regard this discourse and that given by Luke (6:20 ff.) the same. That they represent a discourse delivered at the same time and place seems to me hardly possible. For (1) the time of their delivery appears to be different: Matthew's before his own call (9:9), and hence before the appointment of the apostles; but Luke's after the twelve were chosen. (2) The place appears to be different: one on a mountain (Matt. 5:1); the other in a plain. (Luke 6:17.) (3) The connecting circumstances are different. (4) Both discourses are connected and complete throughout, and sufficiently varied to suggest not only a different time of delivery, but also a progress in our Lord's teachings.

That the sermon in Luke is a briefer and varied form of that in Matthew is doubtless true. This has led some to suppose, with Augustine, that Jesus first delivered the longer discourse upon the mountain, and after descending to the plain, communicated the same truths in an abridged form to the multitude there. But such a solution is not natural, nor does it meet all the demands of the case. The most natural position of these discourses, and the freest from difficulties, is that given by the evangelists themselves. The one in Matthew may appropriately be styled "The Sermon on the Mount," and that in Luke "The Sermon on the Plain." (See on § 51; also Introductory Remarks, p. 226.)

The Sermon on the Mount was probably delivered on some elevation in the vicinity of Capernaum, which was familiarly called "the mountain." According to Latin tradition, which, however, can be traced no farther back than the thirteenth century, the Mount of Beatitudes was what is now called the Horns of Hattin—two summits, with a depression between them, and hence the name Horns—situated between Mount Tabor and Tiberias, and about seven miles southwest of Capernaum. But of this there is no positive evidence.

The most probable time of the delivery of this discourse was early in the spring, A. D. 28.

§ 43. The place of HEALING OF THE LEPER immediately after Jesus had descended from the mountain where he delivered the Sermon on the Mount, accords with Mark and Luke who place it in this portion of his history. Harmonists who place this sermon later, very generally place this miracle here.

§ 45. Mark (2:13) seems to decide the natural and chronological order of the CALL OF MATTHEW. Matthew and Luke confirm it. Matthew was also called Levi, having, like Peter, Paul, and many others, two names.

## PART IV.

### FROM THE SECOND PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE THIRD.

§ 46. This section presents one of those questions which probably can never, in this world, be solved with certainty. Probable conclusions can only be arrived at, and these should be stated cautiously. The question is, TO WHAT FEAST DOES JOHN REFER when he says (5:1), "*a feast of the Jews*"?

Different answers have been given both in ancient and modern times. (1) Irenæus, in the third century, and after him, Eusebius and Theodoret regard the festival as the second passover of our Lord's public ministry. This view has been held by Luther, Calovius, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Kuinoel, Hengstenberg, Greswell, Robinson, etc. (2) But Chrysostom, Cyril of Alexandria, and, after them, Theophylact and Euthymius, regarded it as the Feast of Pentecost. So, also, this opinion was held by Erasmus, Calvin, Beza, Bengel, and others. (3) Kepler first suggested that it might be the Feast of Purim (Esth. 9: 21, 26), which occurred on the 14th and 15th of Adar, a month before the passover. This was defended by Petavius, and has become a very popular view among chronologists. Thus Lamy, Hug, Neander, Olshausen, Meyer, Lange, Ellicott, etc. (4) But Kepler and Petavius also thought that the Feast of Dedication might possibly be meant. (John 10: 22.) (5) Others, with Lucke, De Wette, and Alford, have held that we cannot with any probability decide what feast it was.

It could not have been the feast either of pentecost or of tabernacles next following our Lord's first passover; for he did not return from Judea to Galilee until eight months after that passover, when both of these were past. (See note on § 31.) Nor could it have been the Feast of the Dedication; for the one after his first passover afforded too short a time, and that a year later too long a time for the events that intervened. Besides, the multitudes of sick (John 5: 3) would hardly have been waiting in the porches of Bethesda in mid-winter. Nor is there any circumstantial evidence that it was the Feast of the Tabernacles, after his second passover; and the natural meaning of 4: 35 (see § 31), is against the supposition. Lately McClellan and J. P. Norris have advocated pentecost. Norris, the pentecost after his first passover, in favor of a ministry of two years and a quarter; McClellan, the pentecost after his second passover, favoring a ministry of three and a quarter years. Those holding that it was the Feast of Purim, suppose the passover in John (6: 4), which Jesus did not attend, to have been a month later, and hence the public ministry of Jesus to have been but two and one-half years; while those who regard the feast as that of the passover, find thus four passovers during our Lord's public ministry,

making it about three years and a half in length. What feast then is here meant?

1. In view of the *labor Jesus performed*. If the feast in John (5:1) was that of purim, then the passover in John (6:4) occurred a month later, and only four months intervened between his return from Judea to Galilee and this passover. (John 4:35.) (See note on § 31.) Then, during this time, he performed first a missionary circuit around Galilee, a country containing more than two hundred towns, which, with the other things he did, was enough to occupy his time till the passover. (Matt. 4:23-8:4.) But it was just before the passover of John (6:4) that Jesus fed the five thousand. (John 6:4-10; Mark 6:35-44; Luke 9:12-17; Matt. 14:15, 21; § 76.) And before this he made a second very general circuit throughout Galilee, in which he "went through every city and village." (Luke 8:1.) And also a third preaching tour, equally as comprehensive and general. (Matt. 9:35-38.) The twelve also went forth on their mission and returned. (Mark 6:30, 31; Luke 9:10.) We can hardly suppose that Jesus performed three such extensive tours, in addition to other things performed, in the short space of four months. And especially does this gain in force when the last two circuits must have been performed after the plucking of the ears of grain (Luke 6:1-5); (see note on § 51), that is, in less than three weeks, on the supposition that the Feast of Purim is meant in John (5:1). Ellicott even supposes that the three journeys were performed within three weeks, between the Feasts of Purim and Passover. But it would be more plausible to suppose that such extensive journeys, which were neither hurried nor partial, took each three months, than that all were performed in the short space of three weeks. Thus, the labor and journeys which Jesus and his disciples performed lead us to regard the feast of John (5:1) as the second passover of Christ's public ministry, and that in John (6:4) as the third.

2. The language in John (5:1) implies that it was the *feast* that led Jesus to visit Jerusalem. If so, then it was probably one of the three great festivals at which the Jews went up to Jerusalem—the Passover, the Pentecost, or the Feast of the Tabernacles. The "multitude" (John 5:13) seems to imply the concourse of strangers at one of these great festivals. But the Jews did not go up to Jerusalem to celebrate the purim, but observed it throughout the world by reading the book of Esther in their synagogues, and in "sending portions one to another, and gifts to the poor." (Esth. 9:22); (Joseph. *Antiq.* xi. 6, 13.) It is not probable that Jesus would have gone up to Jerusalem at the Feast of Purim, rather than at the passover, which occurred a month later. His presence once at the Feast of Dedication (John 10:22) is not, as Robinson justly remarks, a parallel case. That was not close upon one of the great festivals, and he appears not to have gone up for the purpose of attending the dedication, but the Feast of Tabernacles, the former occurring while he still remained in Judea, possibly at or near Jerusalem. (John 7:2, 14; 10:22.) It seems thus clearly made out, that the feast of John (5:1) was one of the great festivals.

But it could not have been the pentecost after the first passover for the reason before stated. Besides, the time was too short for the labor performed. Norris, the advocate of this view, includes between the passover, April 9th, A. D. 27 and pentecost, May 30th, the ministry of Jesus in Judea, the journey through Samaria, the beginnings of the Galilean ministry and the first missionary circuit of Galilee. This surely was too much for seven weeks. But if, according to

McClellan, it was pentecost after the second passover, "a feast," a kind of appendix to the passover, then it does not affect the three years' ministry of our Saviour. The plucking of the ears of grain (see below) and "the second-first Sabbath" (Luke 6: 1), (see § 47), however, lead me to regard it rather as the passover.

If it be objected that, in this case, John would have said, "the feast," it may be answered: (1) That the article is omitted in the Greek in other places where the passover is intended. (Matt. 27: 15; Mark 15: 6.) Similar instances may be found in the Greek version of the Old Testament. (2) While "a feast" may refer to a passover, it is not certain that it was called *the* feast as the most important, although there is a strong presumption in its favor. (3) The article is found in many manuscripts, including the Sinaitic, and this reading was adopted by Tischendorf, and is placed in the margin of the Revised Version. This reading at least may indicate an early interpretation, and perhaps an early tradition, that the passover was the feast here intended. (4) The omission of the name and the article only proves that John did not think it necessary to speak of the feast more definitely. The remarks of Alford are worthy of a passing notice here. "Thus," says he, "the passover is mentioned in John (2: 13), because of *the buying and selling in the temple*; again (6: 4), to account for *the great multitude*, and as eminently suiting the subject of his discourse there; the Feast of Tabernacles (7: 2), because of the practice alluded to by our Lord in ver. 37; that of the dedication (10: 22), to account for his being in Solomon's porch, because it was winter; but in this chapter, where there is nothing alluding to the time and nature of the feast, it is not specified."—ALFORD on John 5: 1.

3. Independently of John, the plucking of ears of grain by the disciples (Luke 6: 1) indicates the beginning of harvest, just after a passover had ended, and harmonizes with the view that Jesus attended it at Jerusalem. (See on § 47.)

4. A Sabbath appears to have belonged to the festival (John 5: 1, 2, 10-13), which would have been the case if it were the passover; but it would seem that the purim was never celebrated on the Sabbath; and when it occurred on that day, it was deferred. (See Reland, *Antiq. Sacr.* 4, 9.)

5. The main objection against supposing this festival to be a passover is the long absence of Jesus from Jerusalem—eighteen months, from the second passover of his public ministry until the Feast of the Tabernacles (John 7: 2), following the third passover. (John 6: 4.) This is thought to be inconsistent with his character, and with a due observance of the Jewish law. But a sufficient reason for not attending the passover is given in John (7: 1), "Because the Jews sought to kill him." And it is not certain that he did not attend any of the feasts during that time. As during his eight months' early ministry in Judea, he quite likely attended some of the feasts at Jerusalem, unmentioned even by John, so during this period of eighteen months he may have attended one or more, of which the inspired evangelists found no reason to speak.

6. Besides the objections already urged against supposing the festival to be the purim, is still another: That the arguments urged in its favor are, as Ellicott acknowledges, "of a dependent and negative character." This cannot be said of the arguments in favor of supposing it to be a passover. Even between two probabilities, therefore, we would decide for the latter and the stronger.

Some would transpose the fifth and sixth chapters of John, and make the



passover which was drawing nigh (6:4) mean the feast of (5:1), and thus reduce the number of passovers mentioned by John to three. But such a change is without manuscript authority, and has been abandoned by some who advocated it. The passover, A. D. 28, commenced March 29th.

§ 47. The barley harvest in Palestine takes place in March and April, and in the hilly districts considerably later; but varies according to localities. Niebuhr found barley ripe in the fields about Jerusalem at the end of March. The wheat harvest occurs two or three weeks later. (ROBINSON, *Bib. Res.* 2, 99, 278.) We should, therefore, very naturally suppose the PLUCKING OF THE EARS OF GRAIN to have occurred about the end of March or the first of April, A. D. 28. As it was unlawful to pluck the grain for food before the offering of the first fruits (Lev. 23:14), on the second day of the passover, we are naturally led to fix the time after the passover of that year, else the punctilious Pharisees would have noticed it in their censures. But they did not object to the plucking of grain as premature, but to doing it on the Sabbath.

But that which affords the greatest difficulty is the phrase (Luke 6:1), "The second Sabbath after the first," or, literally speaking, "the second-first Sabbath." The Greek word translated "the second-first" is wanting in many ancient manuscripts, and is found nowhere else in any author. It is placed in the margin of the Revised Version, but retained in the text of the Improved Bible Union Version. It has received various interpretations. Scaliger, supported by Petavius, De Wette, Robinson, Edersheim, and others, regard it as the first Sabbath after the second day of the passover. The 15th day of Nisan was the first day of unleavened bread, a day of rest, or Sabbath (Lev. 23:6, 7); and on the morrow, the 16th of Nisan, the sheaf of the first fruits was to be presented (Lev. 23:10, 11); from this day were to be counted seven full weeks to the day of the pentecost. (Lev. 23:15, 16.) Now, the Sabbath here mentioned is supposed to be the first in regard to the series which was to introduce the pentecost, but the second in regard to the first day, or Sabbath, of unleavened bread. This answers well with the barley harvest. Wieseler supported by Ellicott and others supposes it to mean the first Sabbath in the second year of the Sabbatical period of seven years. But the first part of Nisan was too early for plucking the ears of grain, and before the offering of the first fruits. The historical basis of this theory is slight, and counterbalanced by the somewhat far-fetched supposition that the single term, "second-first," has reference both to a certain year and to a certain day. If it has reference to two notes of time, as it doubtless has, it is better to refer them both to days, and those two somewhat near together. To suppose it to refer to the first Sabbath of the second month would be less objectionable, and it would accord with the time for plucking ears of wheat; but the theory of the first Sabbath after the second day of the passover is probably the best, meeting, as it does, the various demands of time and circumstances. Less probable is the suggestion of Maldonatus, that it was the first Sabbath after the second great feast, namely, pentecost. For the passing through the standing grain indicated that it was either just before the harvest, or at the beginning of the harvest. The Sabbath after pentecost is therefore not so suitable as one nearer the passover.

The Sabbath here mentioned is to be taken as the one following that in John

5 : 9, 10. It seems that Jesus hurried away from Jerusalem on account of the persecution of the Jews. (John 5 : 16-18.)

§ 48. Matthew, Mark, and Luke in this section relate the *first organized* movement of the Pharisees to destroy Jesus.

§ 50. Mark relates the SELECTION OF THE TWELVE after and in connection with the events of the preceding section. Luke confirms the order of Mark. So harmonists generally. The general note of time, "In those days" (Luke 6 : 12), is fitting here, as that evangelist omitted the account of Christ's retirement to the Sea of Galilee, § 49. The mountain was probably near Capernaum, as Jesus entered that city after the Sermon on the Plain. (Luke 7 : 1.) Matt. 10 : 1-4 does not belong here, but to the miraculous endowment of the apostles, and their mission to the Jews. (See note on § 72.)

§ 51. Luke fixes the position of this section here, by connecting the SERMON ON THE PLAIN with the choice of the twelve apostles. This is generally styled Sermon on the Mount, and regarded as the same as that in Matthew. (See § 42.) For the sake of comparison the discourse in Matthew is repeated by the side of the discourse in Luke. Both discourses seem complete ; yet, in Matthew, there are 107 verses, and in Luke only 30 ; and even in the brief discourse in the latter, not only are four woes connected with the four beatitudes (Luke 6 : 24-26), but it is also fuller in several other places. (Luke 6 : 34, 39, 40, 45.) About one quarter of the latter discourse is not found in the former. It was probably early summer A. D. 28. (See Author's "Notes on Luke.") (6 : 20 ff.)

§ 52. Luke fixes the position of this section, HEALING A CENTURION'S SERVANT, immediately after the Sermon on the Plain. Matthew, who does not mention the choosing of the twelve apostles, and hence omits the discourse following that event, places this miracle in that cluster of miracles composing the eighth and ninth chapters. (Matt. 8 : 5-13.) (See Introductory Remarks, p. 226.)

The differences in the accounts of this miracle by Matthew and Luke may be explained : 1. Luke is careful to relate the details of the miracle ; but Matthew briefly passes over these, intent here, as elsewhere, to give the *words* of Jesus. 2. By the common principle, that "what one does by another, he does himself."

§ 53. Luke definitely fixes the RAISING OF THE WIDOW'S SON by the words "the day after." (7 : 11.)

§ 54. The MESSAGE OF JOHN THE BAPTIST TO JESUS, according to both Mark and Luke, precedes the sending out of the twelve. (Mark 6 : 7 ; Luke 9 : 1.) Herod must have beheaded John either while the twelve were on their mission, or just previous to their starting out. (Mark 6 : 14, 30 ; Luke 9 : 7, 10.) The position of this message (Matt. 11 : 2 ff.), after the sending out of the apostles in the tenth chapter, is to be explained by Matthew's mode of classifying and grouping. (See Introductory Remarks, p. 226.) Matt. 11 : 1 belongs to and closes up the account of the tenth chapter. What is meant in 11 : 2 is, that on a certain occasion John

having heard, in prison, concerning Jesus and his works, sent two of his disciples, etc. Luke shows when it was; Mark implies it; but Matthew is indefinite. (See Notes on § 31 and § 74.)

§ 56. Luke relates this DINNER WITH A PHARISEE AND ANOINTING, immediately after his account of the message of the Baptist to Jesus, § 54. The discourse of the preceding section evidently intervened.

In regard to this anointing, I remark: 1. That it is different in every respect from that by Mary a few days before the crucifixion. (Matt. 26 : 6; Mark 14 : 3; John 12 : 1, § 158.) 2. That there is no evidence that this repentant sinner was Mary Magdalene, who had been a demoniac (Luke 8 : 2), but not necessarily guilty of sins of impurity.

§ 57. Luke alone relates this SECOND comprehensive PREACHING TOUR THROUGHOUT GALILEE, and places it soon after the anointing of the preceding section. Its position is here; for Mark becomes parallel with Luke, in §§ 60, 61; and this tour is to be distinguished from the third, related in Mark (6:6); Matt. (9:35-38), § 71. It very probably occupied two or three months in the summer, possibly extending into the autumn of A. D. 28.

§ 58. Mark places the incidents of this section next after the selection of the apostles (§ 50), omitting the sermon and the intervening events that followed. That Mark and Luke are parallel in § 60 and after, is an argument that this section finds here its right place. Matthew gives an account of HEALING A BLIND AND DUMB DEMONIAK as the immediate inciting cause of the charge of the Pharisees that Jesus was in league with Satan; but with little regard to chronological order, as his object seems to have been, in the eleventh and twelfth chapters, to show the growth of the open and organized opposition of the Pharisees.

The account in Luke (11:14-23), though similar, is probably to be referred to a later period. (See note on § 109.)

§ 59. Matthew connects this DEMAND FOR A SIGN with what immediately precedes, and fixes this section here. The similar discourse (Luke 11:24-36) probably belongs to a later period. (See note on § 109.) The "three days and three nights" was, according to a Jewish mode of expression, equivalent to three days—that is, portions of three days. (Compare Matt. 16:21 with Mark 8:31; and 2 Chron. 10:5 with 10:12.)

§ 60. Matthew settles the order of this section, CHRIST'S MOTHER AND BRETHREN, by the words, "While he yet talked to the people." (12:46.)

§ 61. Matthew again fixes the order by the words, "The same day." (13:1.) Mark confirms it by relating THE TEACHING IN PARABLES BY THE SEASIDE immediately after, and in close connection with the account of the preceding section. Luke's order is in harmony with that of the other two. Many harmonists place Luke 11:37-13:9 between this and the preceding sections; but the discourses there related probably belong to a later period. (See on §§ 109,

110, 111.) The beginning of our Lord's teaching by parables forms an important epoch in his public ministry.

§§ 62, 63. These PARABLES, together with that of the Sower, in the preceding section, were evidently spoken the same day. For Matthew relates the dismissing of the multitude (13:36), mentioned in ver. 2; and in ver. 53 he refers to all the parables collectively, in such a manner as implies that they were spoken at the same time. Luke gives only the parable of the sower; Mark only four parables; but the former implies (Luke 8:10), and the latter expressly confirms the speaking of other parables. The parable of the Seed growing Secretly, related by Mark (4:26-29) alone, finds its natural position immediately after the Parable of the Tares, and shows that even Matthew, who is ever intent on giving the discourses of Jesus, did not give all the parables then spoken.

§ 64. Mark fixes the chronological order of STILLING THE TEMPEST: "the same day, when the evening was come." Matthew is confirmatory, but Luke is indefinite. Harmonists are generally agreed on this order. On Matt. (8:19-22), (see note on § 98.)

§ 65. The three evangelists who relate the HEALING OF THE DEMONIACS OF GERASA, join it closely to the preceding section, and thus fix its position here. So harmonists generally. In Matthew the division of the chapters is unfortunate, causing an appearance of chronological inaccuracy. It is, however, removed by putting 9:1 in its proper place, as the completion of the narrative of our Lord's visit to the east side of the lake, and his return.

Dr. Thomson identifies Gerasa with *Kerza*, or *Gersa*, on the eastern shore, about half-way up the lake. The miracle, he supposes, was wrought just south of it. The larger city, Gadara, a few miles southeast of the lake, probably extended its jurisdiction to this point, including *Gerasa*, or *Gergesa*, which, Origen says, stood on the eastern shore of the Sea of Galilee.

Matthew (8:28) speaks of two demoniacs; but Mark and Luke of only one. This, however, is no contradiction; for he who speaks of the two includes the one, and they who speak of only one do not deny that there were two. One of them may have been the more prominent, and hence only noticed by the two evangelists. Dr. Robinson thus strikingly puts the case: "In the year 1824, Lafayette visited the United States; and was everywhere welcomed with honor and pageants. Historians will describe these as noble incidents in his life. Other writers will relate the same visit as made, and the same honors as enjoyed, by two persons, namely, Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth?" (Compare note on § 135.)

§ § 66, 67, 68. These three sections, MATTHEW'S FEAST, DISCOURSE CONCERNING FASTING, and the RAISING OF JAIRUS' DAUGHTER, should doubtless go together for the following reasons:

1. Luke appears to unite the discourse on fasting to the feast, by a continuous conversation. (Luke 5:30-33 ff.) Matthew (9:14) also implies that this discourse of our Lord occurred at this meal. Mark is confirmatory.

2. Matthew fixes the position of the raising of Jairus' daughter by his definite statement, "While he spake these things unto them." (9:18.) The feast being given by himself at his own house, he must be accepted as a reliable eye and ear witness. His testimony, so definite, under such circumstances should be accepted as final.

But where shall these sections be located in a chronological harmony? Two answers are almost equally good: (1) Immediately after Matthew's Call, § 45; (2) Much later, after the Healing of the two Demoniacs of Gerasa, § 65. For the first it may be said that Matthew, Mark and Luke all follow the call by the feast and the discourse. For the second, that both Mark and Luke appear to fix the Raising of Jairus' Daughter after the Healing of the Two Demoniacs.

These statements may be reconciled, as in the former edition of this Harmony, by conforming Mark (5:21) and Luke (8:40) to Matthew. (9:1.) Logically, and according to gradation of miracles, Matthew's order is to be preferred. Raising one who had just died; raising the widow's son a little time dead (Luke 7:12; § 53); and lastly, raising Lazarus, four days dead. (John 11:39; § 124.)

Or we may suppose that all three evangelists speak of the feast and the discourse by anticipation. Having recorded the call of Matthew they would naturally relate whatever they had to say of personal interest regarding him. His call would suggest a notable feast, made somewhat later for his old comrades, and the feast the discourse. Matthew, guided more by association of events, recalls the coming of a certain ruler during the conversation (9:18), and so relates the miracle. But Mark and Luke having related the interesting incidents regarding Matthew, pass on in their history, and in the proper place bring in the miracle of Raising Jairus' Daughter. Since Mark and Luke appear to pay more regard to the chronological order in relating these events than Matthew, I incline now to this view. (See Introductory Remarks on Matthew, p. 225.)

§ 70. This visit of Jesus to his own country, with his SECOND REJECTION AT NAZARETH, finds its true position here, according to Mark. Matthew, in placing it after the parables by the seaside, is confirmatory. It is evidently different from that related by Luke (4:16-30), being later, after he had made Capernaum his residence for some time. Luke's account explains why Jesus should leave Nazareth (Matt. 4:13), and change his residence to Capernaum, § 35. Harmonists generally place this section here. (See fuller discussion, in author's "Notes on Mark.") (6:1-6.) On the "brothers of Jesus." (See on Mark 6:3.)

§ 71. The PREACHING TOUR THROUGHOUT GALILEE narrated in this section cannot be the first throughout Galilee; for that has been already narrated by Matthew, Mark, and Luke, § 40. Nor the second; for that is narrated by Luke, and finds its position earlier, before our Lord's teaching in parables by the seaside, § 57. Hence, this must be THE THIRD: This is obviously true of Mark. (6:6.) But does Matthew (9:35-38) describe the same preaching tour? It would so seem; for Matthew is parallel with Mark (6:6) in placing it just before the sending forth of the twelve, in companies of two and two. Harmonists are quite generally agreed in placing this section here, and the two next following. (See on § 73.) This tour was probably made from about November, A. D. 28, to February, A. D. 29.

§ 72. Mark decides the order of this section by placing it immediately after his reference to our Lord's third preaching tour. Matthew, in like manner, confirms it. The position in Luke is in perfect harmony. The COMMISSION AND SENDING FORTH OF THE TWELVE here narrated, must be distinguished from the choosing of the twelve, which belongs to an earlier period. (See note on § 50.)

I subjoin the four apostolic catalogues, in the order in which they are given, which may be divided into three classes, each class headed by the same name, and including the same names, but with the lower names in each differently arranged :

	MATT. 10 : 2-4.	MARK 3 : 16-19.	LUKE 6 : 14-16.	ACTS 1 : 13.
1 2 3 4	Simon Peter, Andrew, James, John.	Simon Peter, James, } Boanerges, John, } Andrew.	Simon Peter, Andrew, James, John.	Peter, James, John, Andrew.
5 6 7 8	Philip, Bartholomew, Thomas, Matthew.	Philip, Bartholomew, Matthew, Thomas.	Philip, Bartholomew, Matthew, Thomas.	Philip, Thomas, Bartholomew, Matthew.
9 10 11 12	James, s. of Alphaeus, Lebbeus, Thaddeus, Simon the Cananite, Judas Iscariot.	James, Thaddeus, Simon the Cananite, Judas Iscariot.	James, Simon Zelotes, Judas, bro. of James, Judas Iscariot.	James, Simon Zelotes, Judas, bro. of James, .....

Jerome says that Thaddeus, or Judas, the brother of James, is elsewhere called Lebbeus; and he concludes that this apostle had three names. He is the "Judas, not Iscariot." (John 14 : 22.) The second Simon is called the Cananite (not *Canaanite*), and also Zelotes. *Zelotes* (Luke 6 : 15) is the Greek translation of the Hebrew or Aramean word, *Cananite*, Zealot. He was probably so called because of his former zeal in behalf of Judaism. (Num. 25 : 7, 10, 11.) The political sect of Zealots (Joseph. *Jewish War*, iv. 3, 9) was not historically distinguished by that name till a later period, though the germ and tendencies existed before. It is supposed that Bartholomew, who is coupled with Philip in the first three catalogues, is the Nathanael who was introduced by Philip (John 1 : 45), and who is mentioned with the apostles. (John 21 : 2.) The independence of the evangelists is seen in what is said of taking a staff. (Matt. 10 : 10, etc.) If they had a staff they could use it (Mark), but they were not to procure one for the journey (Matthew) nor even take it if not in their hands. They were to go just as they were.

§ 73. The three evangelists unite in fixing this section, THE GOING FORTH OF THE TWELVE. Matt. 11 : 1 concludes what had gone before, and belongs rather to the preceding chapter. The next verse opens an entirely new subject. The PREACHING of Jesus, mentioned in Matthew (11 : 1), probably refers to his

third missionary tour (§ 71), which was now near its close. It was now probably late in February, or early in March, A. D. 29.

§ 74. Mark and Luke relate HEROD'S OPINION OF JESUS immediately after the preceding section. Herod seems to have heard of Jesus through the preaching of the twelve. Matthew, after showing his relation to the Pharisees, and to his relatives (11-13), in his peculiar manner introduces the BEHEADING of John the Baptist, both as an important historical fact, and as explaining his relation to Herod, and the effect of his miracles on him; and at the same time showing a reason for his retirement across the lake, where he feeds the five thousand. (§ 76.) Harmonists are generally agreed upon the position of this and the four following sections. Probably March, A. D. 29.

John the Baptist was probably beheaded about the time of the sending out of the twelve. A little later was the third passover of our Lord's public ministry. (John 6: 4.) John's imprisonment continued about a year and four months; and his death occurred about three years after commencing his public ministry. (See note on § 31.)

§ 75. The order fixed by Mark and Luke. John is buried by his disciples, who report to Jesus. (Matt. 14: 12.) THE TWELVE RETURN FROM THEIR MISSION at the same time, and probably with the intelligence of John's death. It was now probably the latter part of March, or early in April, A. D. 29.

§ 76. Matthew makes THIS RETIREMENT to the east side of the lake consequent on our Lord's hearing the report of John's death. Mark and Luke confirm the order. The passover was now near (John 6: 4), which probably began A. D. 29, on April 17th.

This is the third time, in the life of Jesus, that all four evangelists have harmonized upon the same event; the first was upon the departure of Jesus into Galilee, after his early ministry in Judea (§ 31), and the second, his arrival and teaching in Galilee. (§ 33.)

§ 77. Matthew, Mark, and John place CHRIST'S WALKING ON THE WATER on the night after the feeding of the five thousand. Bethsaida, of Galilee, is intended, in Mark (6: 45), on the western side of the lake, near Capernaum. (John 6: 17.) The Bethsaida, or Julias, near which the five thousand were fed, was not far from the northeastern shore of the lake. (See § 86.)

It is not strange that two places should be called Bethsaida, that is, "House of Fish," near a lake noted for its abundance of fish. (Joseph. *Jewish War*, iii. 10, 8. See discussion of this in author's "Notes on Mark.") (6: 45.)

§ 78. John joins this to the preceding section by a definite note of time: "The day following." (John 6: 22.)

Ellicott supposes that this DISCOURSE WAS DELIVERED IN THE SYNAGOGUE AT CAPERNAUM, on the 15th of Nisan, the day after the slaying of the paschal lamb, and "a day of solemn service." (Lev. 23: 7; Dent. 23: 18.) But there were services in the synagogues on Mondays and Thursdays, in which the law was

read, and probably expounded. The multitude that gathered in such crowds, and was fed, was probably made up in part of those going to attend the passover. (John 6:4, 5.) If so, we must place the time of the feeding at least three or four days before the passover. If the passover began that year, according to the calculation of some, on Sunday, then we may suppose the miracle of the feeding to have been wrought on the previous Sunday. This would give ample time for those going to the passover to arrive at Jerusalem before the commencement of the Jewish Sabbath, which began at sunset, Friday. This discourse then, here recorded, may have been delivered in the synagogue on Monday, about six days before the passover.

---

## PART V.

---

### FROM OUR LORD'S THIRD PASSOVER TO THE ENSUING FEAST OF TABERNACLES.

§ 79. JOHN (7:1) gives the reason why Jesus did not attend THE PASSOVER MENTIONED IN JOHN (6:4); and suggests his continuance in Galilee during the festival, and for a time afterward. This passover began April 17th, A. D. 29. I prefer to regard it as the third passover of Christ's public ministry. (See note on § 46.)

§ 80. Matthew and Mark relate the transactions of this section, ON UNWASHEN HANDS, etc., immediately after the return of Jesus to Capernaum, mentioned in § 77. That was just before the passover; but this deputation of scribes and Pharisees from Jerusalem (Matt. 15:1; Mark 7:1) rather implies that now it was a little after the passover. Disappointed in not seeing him at the feast, they come to Galilee to conspire against him.

§ 81. Matthew and Mark give this section, VISIT TO THE NEIGHBORHOOD OF TYRE AND SIDON, next in order, on which harmonists are generally agreed. It was probably in May, A. D. 29. The region of Tyre and Sidon, the Decapolis (§ 82), and the region of Casarea Philippi (§ 87), were out of the jurisdiction of Herod. Jesus may have visited these regions to avoid Herod (Luke 9:7-9), as well as to withdraw from the organized opposition of the incensed Pharisees (Matt. 15:12), and obtain rest in retirement. (Mark 7:24.)

§ 82. Both Matthew and Mark fix OUR LORD'S RETURN THROUGH DECAPOLIS here. So harmonists generally. Decapolis, "the ten cities," was a region of country mostly east of Jordan, but not very clearly defined. Among these



cities were Hippos, Gerasa, Gadara, Pella, Dion, etc. Scythopolis was the only one on the west of Jordan.

§ 83. THE FEEDING OF THE FOUR THOUSAND took place "in those days" (Mark 8:1), that is, while Jesus was in Decapolis, and probably not far from where the five thousand had been fed. Matthew confirms Mark in fixing this order. Harmonists are generally agreed at this point. It was now quite likely early in June, possibly at the time when the people were going to the Feast of Pentecost, or returning.

A careful comparison of this miracle with that of feeding the five thousand (§ 76) will show great differences in the number of persons, loaves, fishes, and fragments, etc.

§ 86. The HEALING OF A BLIND MAN, wrought at Bethsaida Julias, on the way from the eastern shore of the lake to Cæsarea Philippi. Bethsaida is here a village (ver. 26); but in Luke (9:10), "a city." The villages about a city were regarded as belonging to it. A town without a synagogue was styled a village. (*Edersheim*, vol. ii., p. 47.) Julias was one and a half miles from the lake. Perhaps the landing place was called Bethsaida. (See § 77.)

§ 87. Matthew and Mark, by their continuous narrative, fix the positions of this VISIT TO THE VICINITY OF CÆSAREA PHILIPPI here. Luke, who but incidentally touches on this portion of Christ's ministry, here coincides with the two other evangelists. We may suppose it to be late in June. Thus, Jesus probably visited this northern region as the hot season came on. Cæsarea Philippi is now called Banias.

§ 88. CHRIST'S PREDICTION OF HIS DEATH AND RESURRECTION is closely connected with what precedes by Mark and Luke. The order is confirmed by Matthew. "After three days," (Mark 8:31), is equivalent to "the third day." (Matt. 16:21; Luke 9:22.) (See note on § 59.) According to the best text Mark always uses the former phrase.

§ 89. The three evangelists continue the narrative with a definite note of time. Matthew (17:1) and Mark (9:2) say, "After six days," and Luke (9:28), "About eight days after these sayings"—the discourse of the preceding section. Luke may have included the day of the discourse, and the day of the transfiguration, while Matthew and Mark may have stated the intervening time. But even this is unnecessary; for Luke is general, "*about* eight days," or about a week. (John 20:26.) THE TRANSFIGURATION probably occurred on one of the spurs of Hermon, near Cæsarea Philippi; and not on Tabor, the summit of which was then occupied by a fortified town. We may now suppose it to be July. John had said, "I am not" Elijah. Here Jesus said in regard to John, "Elijah is come already." (Matt. 17:12.) But he had come "in the spirit and power of Elijah." (Luke 1:17.)

§ 90. The narrative, HEALING A DEMONIAC, is continued by the three evangelists, Luke using the definite note of time, "The next day," after the transfiguration.

§ 91. Mark and Luke closely connect this with the preceding section. Matthew confirms the order. Jesus and his disciples pass into Galilee. While journeying toward Capernaum (Matt. 17 : 24) JESUS AGAIN FORETELLS HIS DEATH. He doubtless "abode in Galilee" (Matt. 17 : 22) several weeks, until he went up to the Feast of Tabernacles. (See on § 79, 96.)

§ 92. Matthew fixes the order of this section, THE TRIBUTE-MONEY, and Mark confirms it. The tribute, in the Greek, is the *double drachma*, which is equivalent to the Hebrew *half-shekel*, or temple tax paid every year for the service of the temple. (See Exod 30 : 13, 14; 2 Chron. 24 : 6.) This tax was levied, according to the *Mishna*, in the month Adar, or in March, of this year. The collection may have been delayed because of his absence from Capernaum. But Greswell supposes that the tax might have been regularly *paid* about the Feast of Tabernacles. It was probably now as late as August, and possibly September. Some time may have intervened between this and the preceding section.

§ 96. Many harmonists place the Mission of the Seventy between this and the last section. I prefer, with Greswell, Tischendorf, Ellicott, etc., to put it later. (See note on § 102.) The position of this section, JESUS TARRYING IN GALILEE, is evidently here, just before our Lord's journey to the Feast of Tabernacles. It could not well have an earlier or a later position. (See next note.)

§ 97. John (7 : 10) connects with the preceding account OUR LORD'S PRIVATE JOURNEY TO THE FEAST OF TABERNACLES. He went without public notoriety, and unattended by the multitude. This is not the journey mentioned in Matt. (19 : 1) and Mark (10 : 1), for that was beyond Jordan and attended by multitudes, and at a later period. (See note on § 129.) It was more probably the journey narrated in Luke. (9 : 51 ff.) The destination was Jerusalem; and the shorter route through Samaria is in admirable harmony with the late time of starting and the privacy of the journey. Besides, Matthew in the nineteenth chapter, and Mark in the tenth chapter, become parallel with Luke in his eighteenth chapter; and from that point the three evangelists strikingly coincide. But from the eighteenth chapter of Luke backward to this journey in the ninth chapter, Luke relates events unrecorded, at least for the most part, by the other two evangelists. This would naturally place this journey at about the time of the one mentioned by John.

The principal objection to this view are the words of Luke (9 : 51), "When the time was come that he should be received up," or more literally, "when the days were being fulfilled," etc. But it is not necessary to suppose that the journey to the last passover is meant; for the opposite may be inferred from the subsequent history by Luke, and from Luke (13 : 22; 17 : 11); and the language may mean, as it doubtless does, the last period of our Saviour's public ministry, which was ended by his suffering and death, "a period," says Ellicott, "which was ushered in by special prophecies of such a *receiving up* (Mark 9 : 30), and which throughout wears the character of being a season of preparation for that final issue." (See ELLICOTT'S *Life of Christ*, p. 234, n.) (See note on § 98.)

It seems best, therefore, with Robinson, Strong, Ellicott, Edersheim, and others, to regard Luke's account as parallel with John (7 : 10). This, however,

was not the final departure from Galilee; but probably the end of his residence there. (See note on § 129.)

Jesus probably delayed his journey until the beginning of the feast, which began A. D. 29, on October 19th.

§ 98. The incidents of this section, CONCERNING FOLLOWING JESUS, are very frequently connected with Stilling the Tempest (§ 68). Greswell supposes them to have occurred twice in the order of both Matthew and Luke. I have followed the order of Luke, since he professes to write a narrative in order (Luke 1:3), and his language seems to imply that it was while Jesus was on the way to Jerusalem. The departure of Jesus from the multitude (Matt. 8:18) may have suggested these two incidents to Matthew (who groups discourses and events, and is less intent on writing a continuous narrative), though belonging to a later period. (Matt. 8:19 ff.) Or Jesus may have repeated these sayings as he often did. But this is one of those points on which harmonists should speak with caution.

This section brings us up to the Feast of Tabernacles. In reviewing the period of six months from the preceding passover, it will be noticed that Matthew and Mark are the principal narrators. Luke devotes to it only about forty-six verses, noticing merely marked events. After narrating the feeding of the five thousand just previous to the passover, he passes along in silence and mentions Peter's confession in the vicinity of Cesarea Philippi, Christ's transfiguration, and the connecting incidents. Then, after briefly referring to our Lord's discourse on humility, he notices a journey of Jesus toward Jerusalem to attend, as we suppose, the Feast of Tabernacles. Yet in these few verses, Luke strikingly coincides with the other evangelists when he touches upon the same things, and supplements them in respect to the journey to the feast. We may also catch a glimpse of the underlying plan of his Gospel. In 4:14 to 9:17 he narrates our Lord's principal Galilean ministry, a period of extensive preaching tours, and ending with the feeding of the five thousand, and then glides at once into the period of his being *taken up* (9:51), the preparation and the accomplishment of which he graphically delineates. This last period he appropriately opens with Christ's prediction of his sufferings, death, and resurrection (9:18-22), which was the theme of discourse at the Transfiguration. (9:31.) (See note on § 97.)

## PART VI.

### FROM THE FEAST OF TABERNACLES UNTIL CHRIST'S ARRIVAL AT BETHANY, SIX DAYS BEFORE HIS LAST PASSOVER.

#### INTRODUCTORY NOTE ON THIS PERIOD.

THIS period presents to the chronological harmonist one of the most difficult portions of Gospel history. It has been regarded by some as simply impossible to adjust the events in their probable order. A *brief statement* will enable us to see the difficulties, and to decide somewhat whether they may be removed.

We have already seen that the first three evangelists coincide in their narratives, and may be satisfactorily harmonized up to the contention of the disciples as to who should be the greatest, and the discourse of Jesus following. (Matt. 18 : 35; Mark 9 : 50; Luke 9 : 50.) We have also found John's account up to 7 : 1, embracing Christ's Judean ministry, his discourse at Capernaum, and his remaining in Galilee, throwing light upon and harmonizing with the other Gospels. But from this point the four evangelists do not all coincide till Christ's arrival at Bethany, six days before the passover. (Matt. 21 : 1; Mark 11 : 1; Luke 19 : 29; John 12 : 1, §§ 138, 139.) We find, however, the first three evangelists touching upon the same event somewhat earlier, at the blessing of little children (Matt. 19 : 13; Mark 10 : 13; Luke 18 : 15, § 130), from which point they again become parallel.

From this survey we find twelve verses in Matthew, twelve in Mark, eight chapters and twenty-seven verses in Luke, and five chapters in John, to be arranged in chronological order and harmony. Matthew and Mark coincide in speaking of our Lord's departure from Galilee beyond the Jordan into the borders of Judea. (See note on § 129.) Luke appears to relate two departures from Galilee and journeys toward Jerusalem. (Luke 9 : 51; 17 : 11.) John mentions our Lord's journey to the Feast of Tabernacles (John 7 : 10) in October; his presence at the Feast of Dedication in December (10 : 22, 23); his withdrawing beyond the Jordan (10 : 40); his journey to Bethany at the raising of Lazarus (11 : 17); and his retirement to Ephraim (11 : 54), a little time before his last journey to Bethany and Jerusalem. (12 : 1.)

The *first departure from Galilee* mentioned by Luke (9 : 51) has already been considered (see note on § 97), and identified as probably the journey to the Feast of Tabernacles, mentioned in John (7 : 10), and by no means identical with the departure mentioned by Matthew and Mark. (See also note on § 129.)

Where, then, shall we place *Christ's journeyings through Samaria and Galilee, and his departure at that time thence?* (Luke 17 : 11.) Most naturally in connection with the last journey mentioned by Matthew and Mark. For Luke mentions this tour a little before Christ's blessing the little children, in which

the three evangelists coincide, and which Matthew and Mark evidently connect with his last journey. (See on § 130.) If we then suppose the three evangelists narrating in any kind of chronological order, it would be natural to regard Matthew and Mark as passing over to our Lord's last journey at once, after recounting his principal Galilean ministry, and Luke and John as giving some incidents between that ministry and his last journey; and hence that the journey through Samaria and Galilee mentioned by Luke was just previous to and in connection with his final departure from the latter country.

Thus I suppose, with Lightfoot, Neander, Olshausen, Wieseler, Ellicott, and others, that *Jesus returned to Galilee some time during the six months after the Feast of Tabernacles*. Luke (9:51) mentions his departure from Galilee as a place of residence and a field of his continuous ministry; but in 17:11 he speaks of a return and hasty tour through a portion of that country, implying his final departure, mentioned by Matthew (19:1) and Mark (10:1).

If this is a true supposition, *where shall we locate this return to Galilee in the Gospel of John?* Not between the Feast of Tabernacles and that of the Dedication; for Jesus appears to have remained in Judea during that interval; and besides, it was too early a date to coincide well with this return. Nor can we well place it between the Feast of Dedication and the raising of Lazarus; for Jesus went immediately beyond Jordan into Perea, and "there abode" (John 10:40) until called to Bethany by the death of Lazarus. The only remaining time mentioned by John, when such a journey would be probable, is the *retirement of Jesus and his disciples to Ephraim*, in the northeastern part of Judea (John 11:54), and this happily meets the demands of the case. (1) It was late in the period—a little before the passover. (2) Ephraim was rightly situated as a starting point of a journey through Samaria and Galilee, and thence through Perea and Jericho to Jerusalem. (3) There is nothing in John to render such a journey improbable. John evidently leaves a break in the history of Jesus at 11:54, just as he does at 4:54 and 7:1. He merely states that the passover was at hand, and that Jesus came to Bethany, but says nothing of the journey thither. (So Ellicott and others.)

This point then being regarded as harmonized, *the teaching and journeying of Jesus toward Jerusalem* (Luke 13:22), going back in the history, are naturally referred to his brief sojourn in Perea, after the Feast of Dedication. (See note on § 116.) The *visit of Jesus at the house of Mary and Martha* (Luke 10:38), with incidents related before and after it, may be regarded as taking place in Judea between the Feast of Tabernacles and that of Dedication.

Thus, between the Feasts of Tabernacles and of Dedication, I would place (Luke 10:1 to 13:9); between the Feast of Dedication and the raising of Lazarus (Luke 13:10 to 17:10); between the retirement to Ephraim and his final departure from Galilee. (Luke 17:1 to 18:14.)

In favor of this arrangement I would add:

1. It is in the order not only of John, but also of Luke, the principal narrator of the transactions of this period.

2. It accords to Luke that accuracy and orderly arrangement which he proposed to observe in writing his Gospel. (Luke 1:3.) Harmonists, while supposing Luke to relate events in their order elsewhere, have frequently regarded this portion of his Gospel as a collection of events and discourses without any

chronological order. But while it contains but few notices of time and place, yet it is by no means entirely destitute of them. For *time* (see Luke 10 : 1, 38 ; 11 : 27 ; 12 : 1 ; 13 : 1, 31, etc.). For *place* (10 : 38 ; 11 : 1 ; 13 : 10, 22 ; 14 : 1 ; 17 : 11, 12). So also, in Luke's brief account of the six months preceding the Feast of Tabernacles, we find but few notes of time and place ; and yet a comparison with the other evangelists shows that the events were narrated in the order of their occurrence. (See note on § 98, p. 256.) Because Luke has been less particular in noting time and place here than in some other portions of his Gospel, we need not therefore conclude that he has departed from his plan of relating things in their order ; nay, can we do so without proof to the contrary ?

3. The breaks and notes of time and places in this portion of Luke's Gospel are such as render the proposed arrangement both natural and reasonable. Thus, between the ninth and tenth chapters there is a break in the narrative, in which the visit to Jerusalem at the Feast of Tabernacles finds a fit place after the journey just mentioned. The events and discourses there narrated, up to 13 : 9, are mostly such as we would place in Judea. But at 13 : 22 there is another break, and a reference to a journeying toward Jerusalem, which strikingly coincide with our Lord's visit to Perea after the Feast of Dedication, and with his journey to Bethany at the raising of Lazarus. (See note on § 116.) And at 17 : 11 there is still another break, and a record of another journey to Jerusalem, which agree, as already noticed, with the last journey to Jerusalem, and with Ephraim as a starting point, and with the time of Christ's retirement there. Such an adjustment seems both natural and reasonable, and therefore commends itself to a calm and impartial judgment.

To this arrangement *it is objected* :

1. In the language of Dr. Robinson : "Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after 8 : 59, or after 10 : 21. But neither John nor the other evangelists afford any such hint." To this I answer, that Luke certainly does give a hint of it in 17 : 11, especially when compared with 9 : 51, and with Matthew (19 : 1), and Mark (10 : 1) ; that if John had mentioned such a return, it would more likely have been after 11 : 54 ; and as we suppose this return to have been but a hasty one, connected with the last journey, John may have omitted reference to it because he gives no account of that journey. But Dr. Robinson supposes that Jesus did make a tour from Ephraim over into Perea, of which John gives no hint. *Only a little extension* of that tour through Samaria and Galilee is all that is required. "The expression," says he, "used by John, as to his sojourn at Ephraim (literally, *there he passed the time*) (John 11 : 54), does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the passover." (ROBINSON'S *Revised English Harmony*, p. 177.)

2. It has been said that Luke (in 9 : 51), implies a final departure from Galilee. The most that can be justly affirmed, I think, is that it implies a departure from it as a place of residence and of missionary operations. (See note on § 97.) But if Luke intended to imply a final departure, we could hardly have expected that he would have afterward mentioned a passing through Galilee, without some hint that he referred to an earlier period, even though he was, according

to some, giving a collection of events and discourses which he could not well dispose of in any other way.

3. But finally, it is said that Luke (*in* 11:14-36), does relate the healing of a demoniac, and the consequent blasphemy which Matthew and Mark narrate as occurring in Galilee before the third passover, and that therefore, Luke gives between 9:51 and 18:15, a collection of materials belonging to different periods of our Lord's public ministry. But it is not necessary to suppose Luke in that place to be relating the same incidents with Matthew and Mark. And even if he does, he may have had peculiar reasons for inserting them there; and hence, it does not prove that one-third of his Gospel was written without any chronological order, contrary to his own deliberate purpose, as expressed in 1:3. (But see note on § 109, and § 107.)

§ 99. The Feast of Tabernacles began A. D. 29, on October 19th, and continued eight days. It was now probably eighteen months since our Lord's last visit to Jerusalem at his second passover, § 46. John's account of his TEACHING IN THE TEMPLE, in this section, finds a fitting place here. So harmonists generally. There is a break in Luke's narrative between the ninth and tenth chapters. The ninth closes with a reference to a journey to Jerusalem; the tenth commences with the general note of subsequent time, "After these things." During the intervening time, which Luke evidently passes over, the account of Christ's attendance at the Feast of Tabernacles finds its most natural position. (See note on § 97.)

It was about the middle of the feast (*John* 7:14) when Jesus appeared in the temple and taught. Hence he probably did not arrive at Jerusalem until about that time. The last day of the feast (*John* 7:37) was the eighth day, October 26, of that year.

§ 100. This section, THE WOMAN TAKEN IN ADULTERY, is placed here by John (8:1,2) as occurring on the day following the last day of the feast. The account, however (*John* 7:53: 8:11), is wanting in most of the oldest manuscripts. In four of the later manuscripts it is found at the end of the twenty-first chapter of Luke, in about a dozen it is put at the end of John's Gospel, but many of the manuscripts which contain the passage place it here. Augustine concluded that it was expunged on account of the supposed license given by it to sin. If it had been omitted in several copies, it would not be strange that, when restored, it should be put in different places, and in the wrong place. It is now generally regarded as a true story by the best authorities, though not written by John. (See author's "Notes on John," 7 53, and Dr. Broadus' Note in Hovey's *Com. on John*, 7:53.)

§ 101. This section, JESUS CONTINUING TO TEACH IN THE TEMPLE, finds here its proper position. If we should place the preceding section elsewhere, the course of thought in this is closely connected with the closing portion of § 99.

§ 102. The SENDING OUT OF THE SEVENTY finds its most natural position here. It was "After these things" (*Luke* 10:1), the journey to Jerusalem to

attend the Feast of Tabernacles. (See note on § 99.) This chronological position is indirectly confirmed by the interesting rabbinical citations in Light-foot (*Hor. Hebr.* in Joann. 7 : 37) alluding to the custom of offering sacrifices at the Feast of Tabernacles for the seventy nations of the heathen world. "If this custom," says Ellicott, "was as old as the time of our Saviour,—and this there seems no reason to doubt,—it does not seem wholly fanciful to connect this mission of seventy men, whose destination, though not defined, does not, at any rate, appear to have had any specified limits assigned to it (contrast Matt. 10 : 5), with a period shortly succeeding a festival, where the needs of the heathen world were not forgotten even by the Jews." (ELLICOTT, *Life of Christ*, p. 235, n. 2. So also Halcombe, Fuller and others.) Notice also that Luke alone, who wrote for the race, records the mission of the seventy.

Robinson and some others infer from Luke (10 : 13, 15), that Jesus sent out the Seventy at or near Capernaum, before leaving Galilee for Jerusalem. (Luke 9 : 51.) This unnecessarily transposes Luke's account; and is contrary to the general note of time in Luke 10 : 1, "After these things," which naturally implies that the transactions of the ninth chapter had already occurred. His woes upon Chorazin, Bethsaida, and Capernaum, pronounced even at Jerusalem, are not difficult to be accounted for. His ministry in those cities was virtually ended. They were marked examples of those places which had enjoyed, and yet misimproved his light. The seventy knew of his ministry in Galilee, and its results; they may have been Galileans themselves. On any or all of these suppositions, his woes were perfectly natural. (See note on § 96.)

Wieseler, Gardner, and others, fix this section during the journey through Samaria, after § 97. But this is improbable, (1) because that journey was in haste; and (2) the supposition of sending out seventy men before him does not well accord with the privacy of that journey. (John 7 : 10.)

Whither the seventy went we are not informed. Jesus probably remained in Judea during the seven weeks until the Feast of Dedication, since John makes no note of his departure elsewhere, and Luke in his narrative rather points to Judea as the field of his operations. The seventy, therefore, may have gone into portions of Judea, and also Perea, which he visited after the Feast of Dedication. (§ 114.)

§ 103. Luke next mentions THE RETURN OF THE SEVENTY. The majority of harmonists agree on this position; and Macknight and Tischendorf precede it immediately by their mission. As Luke mentions at once their return, we naturally infer that their mission was of short duration; probably only a few days. Jesus was probably at Jerusalem or its vicinity. (Luke 10 : 38.)

§ 105. The "certain village" (Luke 10 : 38) was Bethany. (John 11 : 1; 12 : 1.) Jesus and his disciples were now probably going to the villages and cities in the vicinity of Jerusalem, and thus came to THE HOUSE OF MARTHA AND MARY.

§ 106. The immediate connection of the incidents in this section, THE DISCIPLES AGAIN TAUGHT HOW TO PRAY, with our Lord's visit at Bethany, suggests that the "certain place" (Luke 11 : 1) was in the vicinity of that village, probably the Mount of Olives, and possibly Gethsemane. (Luke 21 : 37; John 18 : 2.)



§ 107. The transactions of this section, HEALING A DUMB DEMONIAE, are generally regarded as parallel with Matt. (12 : 22-45), and Mark (3 : 19-30), (§ § 58, 59). It seems to me better with Greswell and Ellicott, to suppose this healing, and the consequent incidents related by Luke (11 : 14-36), different from, though similar to, those related by Matthew and Mark, for the following reasons :

1. Luke relates this healing of a dumb demoniac in connection with Christ's ministry in Judea (see the three preceding notes), and in this portion of Gospel history. What follows in Luke also points to the later Judean ministry. Tischendorf, therefore (*Synops. Evang.* p. 39), detaches the healing of the dumb demoniac from Matt. (9 : 32-34), and places it in this period, making it parallel with this miracle in Luke. So also Neander. But the cures of the demoniacs in Matt. (9 : 32 ; 12 : 22), find their position at an earlier period. (See note on § 58.)

2. The similarities are in harmony with the supposition that the events were not the same. Dumb demoniacs appear to have been common ; at least three are mentioned as healed. (Matt. 9 : 32 ; 12 : 22 ; Mark 9 : 17.) The frequency of this kind of possessions, indicated by these three examples, renders the supposition that Luke (11 : 14) is the fourth, not only allowable, but in its connections extremely probable. The charge too, that Jesus was in collusion with Satan in casting out demons, was made at least twice. (Matt. 9 : 34 ; 12 : 24.) Why, then, may we not suppose that Luke (11 : 15) gives another repetition of the charge ? Would it not have been perfectly natural for this charge to have been frequently repeated by his opposers after it had been first made by the Pharisees ? And when Jesus saw fit to answer it, is it surprising that he followed a line of argument so convincing and unanswerable ? The refutation of the charge in Galilee was worthy to be repeated in Judea.

3. The dissimilarities are confirmatory of the view here taken. In Matthew, it was a blind and dumb demoniac, the only blind demoniac mentioned in the Gospels ; in Luke, it was simply dumb. In Matthew, there were some of the scribes and Pharisees who made the charge, and demanded the sign ; but in Luke, they were some of the multitude. Matthew represents the demand to have been made after the charge had been refuted ; Luke represents both the charge and the demand as made at once, but by different persons. In Matthew, Jesus speaks of the blasphemy against the Holy Spirit ; in Luke, he makes no reference to that sin. In the former, it was especially proper when speaking to the scribes and Pharisees, the learned and intelligent leaders of the people ; in the latter case, it was not so much demanded when discoursing to the less intelligent multitude. Matthew has also 12 : 33-37, not in Luke ; and Luke has 11 : 27, 28, 33-36, not in Matthew. According to Matthew and Mark, while Jesus was speaking, his mother and brethren (Matt. 12 : 46 ; Mark 3 : 31) desired to speak with him ; the discourse had been delivered in a house (Matt. 13 : 1 ; Mark 3 : 19), out of which he went and taught by the seaside, and at evening he crossed over to the eastern side of the lake. (Mark 4 : 35.) But, according to Luke, while Jesus was speaking a Pharisee asks him to dine with him, and, his discourse having been in the open air, " he went in and sat down to meat " (Luke 11 : 37), after which he delivered the discourses that follow in the eleventh and twelfth chapters.

It seems to me, therefore, best to place this section here, according to the order of Luke, and to regard its incidents as probably different from those related by the other evangelists. (But compare note 3 on p. 260.)

§ 108. This section, JESUS DINING WITH A PHARISEE, finds its position here, according to the order of Luke, who closely joins it to the preceding discourse by the words, "And as he spake." (11:37.) Those harmonists who place the transactions of the preceding section at an earlier period, generally take this with it also. Robinson and some others take also the two following. The reference to Zechariah, who perished between the temple and the altar, is at least suggestive of a Judean audience. (Compare a similar reference at Jerusalem some months later.) (Matt. 23 : 35.)

§ 109. This discourse ON HYPOCRISY, WORLDLINESS, AND UNWATCHFULNESS, is, at least indirectly, joined to the preceding by the phrase, "In the meantime." (Luke 12 : 1.) We find most of the truths in this discourse embodied in other discourses of our Saviour. (Compare vers. 3-9 with Matt. 10 : 26-33; ver. 10 with Matt. 12 : 31, 32; vers. 11, 12 with Matt. 10 : 19, 20; vers. 22-31 with Matt. 6 : 22-34; vers. 35-48 with Matt. 24 : 42-51; vers. 49-53 with Matt. 10 : 34-36; vers. 54-56 with Matt. 16 : 2, 3; and vers. 58, 59 with Matt. 5 : 25, 26.) It will be seen what havoc the principle that Jesus never repeated his doctrines would make if strictly and logically carried out. It is much better and wiser to regard this chapter as a fine illustration of the manner in which Jesus used the same truths on different occasions and in different trains of thought.

§ 110. The SLAUGHTER OF CERTAIN GALILEANS, AND THE BARREN FIG TREE, are fixed in the order of Luke, by the words "at that season." (13:1) The scene and parable here delineated find a fitting place in Judea. The Jews of Judea prided themselves over those of Galilee. (John 7 : 52.) Galilean sinners were regarded as worse than others. From them Jesus passes to the "men that dwelt in Jerusalem." There were doubtless Galileans in his audience as well as Jerusalemites. The parable of the fig tree finds also a fitting place thus late in his ministry, and during the last year that the Jewish nation enjoyed it. The slaughter of Galileans by Pilate is suggestive of the hatred between him and Herod, which was appeased a few months later. (Luke 23 : 12.)

§§ 111, 112. It is a question among harmonists whether to put this and the next section, HEALING THE BLIND MAN ON THE SABBATH, and THE GOOD SHEPHERD, immediately after § 101, or here, just before the Feast of Dedication. I prefer the latter; for:

1. The reference of Jesus, at the Feast of Dedication, to his discourse on the good Shepherd (John 10 : 26), shows that some were present who heard it; and naturally implies that it was delivered only a short time previous. And the discourse on the good Shepherd stands in immediate connection with the healing of the blind man.

2. This miracle on the Sabbath seems to have been the immediate cause of the persecution which led Jesus to depart from Jerusalem immediately after the feast. (John 10 : 19-21, 24, 39, 40.)

3. The ending of chap. eight and the beginning of chap. nine ("and so passed by," "And as he passed by") do not connect them together either in time or thought. The last phrase in chap. eight is wanting in the best manuscripts, and should be omitted. The first phrase of chap. nine merely expresses the fact that

Jesus was passing along. Neither would the Jews be likely to have taken up stones against Jesus on the Sabbath. (John 8:59; 9:14.) This miracle probably was wrought on the Sabbath preceding the feast.

§ 113. The most probable position of this section. (See note on Part VI., pp. 258, 259.) So Lightfoot, Greswell, Robinson, Strong, and others.

The FESTIVAL OF DEDICATION (John 10:22) was instituted by Judas Maccabeus, B. C. 164, to commemorate the purging of the temple and the rebuilding of the altar after the three years' profanation by Antiochus Epiphanes. It commenced on the 25th of Chisleu (that is, December 20th, in A. D. 29), and lasted eight days, but did not require attendance at Jerusalem, being celebrated by the Jews at their homes, by festivity, and the illumination of their dwellings. (1 Mac. 4:52-59; Jos. *Antiq.* xii. 7, 6, 7.)

From John's narrative, it appears that Jesus remained in Judea after the Feast of Tabernacles, which I believe to be confirmed by a proper view of Luke's narrative, and hence was at Jerusalem at this festival. The fact that the Jews did not go up to Jerusalem to observe this feast, is a confirmatory argument of our Lord's stay at Jerusalem and its vicinity during the seven weeks between the Feast of Tabernacles and that of Dedication. "It was winter" (John 10:22) suggests the weather of that season, and the reason why he walked in the covered porch of Solomon, instead of the open courts of the temple.

§ 114. JESUS RETIRES BEYOND JORDAN. Position decided by John. Harmonists generally acknowledge the connection between this and the last section. It was probably early in January when Jesus went to Bethany, beyond Jordan, the place where John first baptized. (John 1:28.) (See note on § 22.)

§ 115. There is a sufficient break between the ninth and tenth verses of the thirteenth chapter of Luke to admit the Feast of Dedication, and other incidents. Luke (13:22) rather implies that THE HEALING OF THE INFIRM WOMAN ON THE SABBATH, here related, was not wrought at Jerusalem. It is very commonly put by harmonists after our Lord's retirement to Ephraim, but that seems to have been too late. If we suppose it to have occurred in Perea, soon after the Feast of Dedication, we have the counterpart there of similar healings on the Sabbath, in Galilee and Jerusalem. (Luke 4:31-37; John 9:1-14, etc.) (But see note on next section.)

§ 116. There is manifestly a break between this and the preceding section, implying a change in the narrative, and that a little interval of time may have intervened. The natural inference also in regard to the preceding miracle is, that it was wrought at some distance from Jerusalem. The probability of this JOURNEYING TOWARD JERUSALEM (Luke 13:22), being before the raising of Lazarus, is considered in note to Part VI., pp. 258, 259. (See note on § 126.) For two or three weeks, Jesus may have "abode" in Perea (John 10:40); and making at length an excursion into that region, and knowing what was about to occur at Bethany, he could have turned his course, visiting cities and villages here and there on the way toward the Jordan, Jericho, and Jerusalem. A week or two could have been thus employed.

It is quite possible that the words of Christ (Luke 13 : 33), "to-day, to-morrow, and the third day I shall be perfected" (rather, *am perfected*), contain a note of time—that for two days he would yet remain in Perea, and the third day commence a journey which, recommenced from Ephraim, would be the last to Jerusalem. (See note on § 124.) (So Ellicott *Life of Christ*, p. 242-244.) Or, if the three days mean brief periods of time, they may refer to his present stay in Perea, the journey afterward through Galilee and Perea, and the final visit to Judea and Jerusalem, where he completed his labors and sufferings.

The *lamentation over Jerusalem* (Luke 13 : 34 ff.) was suggested by the mention of that city in ver. 33. By comparing with Matthew (23 : 37), it will be seen how naturally this lamentation was made on different occasions. Luke 13 : 35, "ye shall not see me," etc., seems to refer more immediately to the triumphal entry, when these words were used (Mark 11 : 9), and, more remotely, to our Lord's second advent. And may there not have been a latent reference to his circuitous journeyings—that, although he was about to start for Jerusalem, he would not immediately arrive there?

§ 117. It is doubtful whether to place the NEWS OF LAZARUS' SICKNESS here, or after § 119. The mention of Christ staying two days (John 11 : 6), and the two days of miracle working foretold by Jesus in Luke (13 : 32), incline me to place it here, just before the miracle in the following section. According to this view, the next five sections are to be regarded as probably connected with these two days. (See note on § 116.)

§ 118. The position of CHRIST'S DINING WITH A CHIEF PHARISEE is in the order of Luke. Harmonists quite generally regard Luke as relating a somewhat continued narrative from 13 : 10 to 16 : 31. The miracle (healing a man with dropsy) here related was probably only one of many. The reason why it was particularly mentioned is because it was wrought on the Sabbath, and thus served to increase the enmity of the Pharisees.

§ 119. The transactions of this section, WHAT IS REQUIRED OF A TRUE DISCIPLE, may very naturally be placed at the close of the same day, or early the day following the dinner with the leader of the Pharisees. (Luke 14 : 1.)

§ 120. The large number of publicans and sinners in attendance (Luke 15 : 1) is indicative of the region near the ford of the Jordan, and not far from Jericho, where, on account of its productiveness in balsam, etc., taxgatherers would probably be numerous. The incidents of the section (LOST SHEEP, PRODIGAL SON, etc.) may very likely have occurred the next day after the dinner with the chief Pharisees. (§ 118.)

§ 121. Luke joins THE PARABLE OF THE UNJUST STEWARD with the last in a general way by the words, "And he said *also* unto his disciples."

§ 122. This section is connected with the last by the words, "The Pharisees . . . heard these things," etc. And the parable of THE RICH MAN AND LAZARUS was evidently spoken at this time. The conduct of the Pharisees (Luke

15:2; 16:14), the presence of publicans and sinners, our Lord's remarks on the unrighteous mammon (16:9-13), and his reproof to the Pharisees (ver. 15), all make the position of this section perfectly natural here. Possibly the news of Lazarus' sickness may have suggested the use of that name, and possibly there had been something in his life suggestive of the parable.

§ 124. This section, RAISING OF LAZARUS, finds a very natural and probable position here in the break between the tenth and eleventh verses of the 17th chapter of Luke. (See note on Part VI., pp. 258, 259.)

The "four days" that Lazarus had lain in the tomb (John 11:17) is, at least, suggestive of a coincidence and harmony between John and Luke. If the *two days* in Luke (13:32) coincide with the two days in John (11:6), and the "third day" of Luke points to the beginning of the journey, which would take probably portions of two days, if not two full days, the distance from the ford of the Jordan near Jericho up to Jerusalem being about twenty-five miles, then we have four days for the time hinted at by Luke for miracle working and the journey, just the same as the four days of delay and journeying in John. So Ellicott. (See note on § 116.)

§ 125. THE COUNCIL OF THE JEWS AND THE RETIREMENT OF JESUS TO EPHRAIM should follow the preceding in the order of John. The narrative and circumstances imply that Christ's stay at Bethany was short (John 11:53, 54); so short that he appears not to have gone into Jerusalem; probably it was but a day or two. It was probably now about the middle of February, five or six weeks having been spent in Perea. (See note on § § 114, 116.)

Ephraim "near the wilderness" (John 11:54), has been very probably identified by Dr. Robinson with the Ephraim or Ephron of 2 Chron. 13:19, corresponding with the modern *Taiyibeh*, situated on a conical hill commanding a view of the whole slope of the valley of the Jordan and the Dead Sea, and about sixteen miles northeast of Jerusalem. This also corresponds very well with the nearly twenty miles which Jerome specifies as the distance from Jerusalem to Ephron. The retirement of Jesus to this town on the borders of Samaria strikingly harmonizes with the journey "through the midst of Samaria and Galilee" (Luke 17:11), mentioned in the next section, and with the view taken that Jesus went from Ephraim northward in his last journeying, which terminated at Jerusalem. (See note on Part VI. pp. 258, 259.)

§ 126. The probability of Christ's starting from Ephraim in THE JOURNEY here mentioned, THROUGH THE MIDST OF SAMARIA AND GALILEE, points strongly to this place as the true position of this section. That Jesus went northward through Samaria first and then through Galilee is the natural and plain meaning of the evangelist. Ephraim was the most probable position mentioned by the evangelists from which he could have taken such a journey. (See preceding note, and note on Part VI.) The translation or interpretation, *passed between, or along the borders of Samaria and Galilee*, though possible, is not very probable. The Revised Version puts it into the margin; the American Revision in the text. But the Improved Bible Union Version wisely omits it altogether. (See author's "Notes on Luke," 17:11.)

It would seem that Luke 17 : 11 may be a counterpart of 13 : 22, the former supplementing the latter. In 13 : 22, Jesus is "journeying toward Jerusalem;" and in 17 : 11, "as he went (or *was going*) to Jerusalem," etc. The one may very naturally refer to the continuation or resumption of the other; the earlier reference rather implying that he did not then reach Jerusalem; the latter, that he did at length reach that city.

It is not strange that Luke omits to mention Bethany in connection with 13 : 22; for it was not in his plan to narrate the raising of Lazarus; and even when he speaks of the home of Mary and Martha (in 10 : 38), he merely calls it "a certain village"; and besides, he speaks of the direction of the journeying of Jesus without pretending at that time to narrate its consummation. After narrating some incidents with the one, he passes over an intervening time of indefinite length to speak of the other, and some events connected with it. (See note on § 116.)

We may suppose that Jesus arrived at Ephraim a little after the middle of February, and remained there about three weeks, thus commencing his journey through Samaria, Galilee, and Perea about the middle of March, passing over the Jordan at some ford south of the sea of Galilee. He may have made this circuitous route in order to meet those who were to accompany him on his final journey to Jerusalem. (*Edersheim*, Vol. II., p. 327.) This would give about two weeks to his arrival at Bethany, six days before the passover.

This is the natural position for the CLEANSING OF THE TEN LEPERS. (Luke 17 : 14.) Robinson seems to do violence to the connection, as well as to the general arrangement of Luke, in placing it after Luke 9 : 56, and before the Feast of Tabernacles. Where the miracle was wrought is not told us; quite likely on the borders of Samaria or Galilee.

§ 127. This section, HOW THE KINGDOM OF GOD WOULD COME, is placed in the order of Luke. It is doubtful whether to regard this and the next section as occurring in Galilee or Perea. But as Matthew and Mark relate the blessing of little children among the first incidents after Christ's entrance into Perea (§ 130), with which Luke coincides, it seemed to me a little more probable that these incidents (Luke 17 : 20 to 18 : 14) took place while he was still in Galilee. Luke also had just mentioned the fact that Jesus passed through the midst of Samaria and Galilee. (17 : 11.) It would be natural to suppose the connecting incidents as occurring in one of those countries.

§ 128. Position of the IMPORTUNATE WIDOW AND THE PHARISEE AND PUBLICAN, according to Luke's narrative. Harmonists generally place this after the preceding. The first parable may have been spoken to encourage his disciples, who had heard our Saviour's answer to the Pharisees in the preceding section. But the parable of the Pharisee and Publican may have been delivered a little later.

§ 129. The coincidence again of the first three evangelists in the next section leads me to place the FINAL DEPARTURE FROM GALILEE here. That it was not that before the Feast of the Tabernacles, but the final departure in his hasty tour through that country, seems evident from the comparison of the four evan-

gelists. (See notes on § 97 and Part VI., pp. 257, 258.) It is possible that Matthew and Mark had their eyes upon both departures of our Lord, and embraced both as one in their expressions, "He departed from Galilee" (Matt. 19:1), "He arose from thence" (Mark 10:1), and that they passed at once to the relation of events just previous to his final arrival at Jerusalem. It is, however, more natural and probable, that after finishing the account of our Lord's Galilean ministry, they passed to his last journey, without regard to intervening journeys. That six months of his ministry is silently passed over by Matthew and Mark, is quite generally admitted; and it seems better to place this lapse of time between the eighteenth and nineteenth chapters of Matthew than elsewhere. The reason for this omission by the first two evangelists can only be conjectured. They trace the growing opposition to Jesus through the six months before the Feast of Tabernacles. Luke, passing over that period with but slight reference, traces the same opposition in the succeeding six months, and then the three evangelists join in relating the result—the crucifixion of Jesus. Many of the incidents of Luke are similar to those related previously by Matthew or Mark. Thus the sending of the seventy was similar to that of the twelve. (See also §§ 107, 109, etc.) It would seem also that Matthew and Mark related principally the Galilean ministry of Jesus, and hence the events related by Luke would be somewhat foreign to their object.

The most probable meaning of Matthew (19:1), and Mark (10:1) is that Jesus went beyond the Jordan unto the frontiers of Judea; he went to Judea by the way of Perea, the region beyond Jordan, and not by the near route through Samaria.

§ 130. This is an important section, CHRIST'S BLESSING LITTLE CHILDREN, in a chronological harmony, since the first three evangelists here unmistakably coincide for the first time after Luke (9:50). From this point they plainly harmonize. There can be no doubt but that this is the right position of the section, and the two following. So harmonists quite generally. (See note on Part VI., p. 257.)

§ 134. The AMBITIOUS REQUEST OF JAMES AND JOHN in this section was made, according to Matthew (20:20), by the mother of Zebedee's children; but, according to Mark (10:35), by James and John themselves. The explanation probably is: the former actually made the request, the latter instigated it.

§ 135. According to Matthew (20:30), TWO BLIND MEN WERE HEALED; but Mark (10:46) and Luke (18:35) speak of only one. Bartimeus being the more prominent one, and the better known, may have been the only one mentioned by Mark and Luke. (See note on § 65.)

According to Matthew (20:29) and Mark (10:46), they were healed as Jesus departed from Jericho; but Luke (18:35) seems to describe the miracle as wrought on his approach to the city. Several modes of solving the difficulty have been advanced:

1. Lightfoot and others suppose that Jesus healed one blind man on entering the city, and another on leaving it, and that Matthew combines the two. This is not very probable.

2. Grotius, Le Clerc, Doddridge, and others maintain that the Greek word rendered *to come nigh* (Luke) may mean *to be nigh or near*; but this is not sustained by satisfactory examples of such usage.

3. Newcome and others take the language of Mark, "They came to Jericho," as implying that Jesus remained a few days at Jericho. And as Jesus would naturally visit points of interest in the vicinity, as, for example, the fountain of Elisha, the miracle may have therefore been wrought, not on his final departure from Jericho, but as he was occasionally going *out of* and returning to the city.

4. Lange, Wordsworth, Ellicott, and others suppose that one or both of the blind men besought Jesus on his entrance into Jericho; but, to test their faith, he did not actually heal them until his departure, when they besought him again and more earnestly, and that Luke related the miracle by anticipation. Bartimews may have been joined by another sufferer on the morrow.

5. Macknight and H. H. Harris, D. D., of Richmond College, independently suggest, that the healing occurred between the old and new city. Thus Matthew and Mark may speak of it as when "he went out from Jericho," *i. e.*, the old city. But Luke, a Gentile, might say "As he drew nigh unto Jericho," meaning the Roman town, and then going on to speak of Zaccheus, add, "he entered and was passing through Jericho." (See Dr. Broadus' "*Com. on Matthew*," 20 : 29, p. 421.)

§ 136. Chronologically this section may come before the preceding; but, as Luke narrates the VISIT TO ZACCHEUS after the healing of the blind man, I place it here.

The parable of the Ten Pounds was evidently delivered at Jericho. (Luke 19 : 11.) The similarity of this parable to that of the Talents (§ 155) is worthy of study, as showing how Jesus used similar illustrations on different occasions.

§ 137. The position of this section, JESUS SOUGHT FOR AT JERUSALEM; for the incidents related occurred but little before the arrival of Jesus at Bethany. (John 12 : 1.) Quite likely while he was at Jericho, and on his journey thence, the people were conjecturing as to whether he would come to the feast.

§ 138. The natural position of this section. So harmonists generally. Luke alone speaks definitely of Christ's journey from Jericho to Jerusalem. John alone relates his going to Bethany before going into the city.

There is some difficulty as to the date of THE ARRIVAL AT BETHANY, "six days before the passover." (John 12 : 1.) Whether these six days are inclusive or exclusive of the day of his arrival and the first day of the passover, or whether they merely include the one or the other, seem to be matters of doubt. The expression, "*before the passover*," leads me not to include the first day of the festival. If, then, after the Jewish manner, we include the day of arrival, we have this result: The first day of the passover was Friday, commencing Thursday evening, the 15th of Nisan, April 7th, A. D. 30, on which Jesus suffered; six days before was the 9th of Nisan, or Saturday, April 1st. But, since Saturday was the Jewish Sabbath, and Jesus would not have traveled from Jericho on that day, we may



suppose that he and his company arrived in the vicinity of Bethany too late to enter Jerusalem before sundown on Friday, the beginning of the Sabbath; and hence they remained till the first day of the week in the vicinity of Bethany, whither Jesus resorted, arriving there just as the Sabbath began.

Here Jesus passed the Sabbath with the family of Lazarus. Many suppose that THE SUPPER (John 12: 2-8) was given on the evening at the close of the Sabbath; but the fact that the three other evangelists make no mention of our Lord's stopping at Bethany at this time rather implies that nothing important to relate occurred then; and this inference is strengthened by the additional fact that the two other evangelists, who speak of this supper, put it later. John, who alone records this arrival at Bethany, was doubtless led, while mentioning it, to relate the supper also, being the chief event there during the week. (See note on § 158.)

## PART VII.

### THE LAST PASSOVER WEEK.

#### INTRODUCTORY NOTE.

THE EVENTS OF THIS WEEK are variously distributed by harmonists. The most probable arrangement is presented in the following schedule. The Jewish day of twenty-four hours was reckoned from *sunset to sunset* :

NISAN. MARCH.

8. 31. FRI. Jesus journeys from Jericho toward Jerusalem.

NISAN. APRIL.

- |     |          |  |
|-----|----------|--|
| 9.  | 1. SAT.  | The Jewish Sabbath. Arrives at Bethany just after Friday's sunset. Passes the Sabbath there. (See note on § 138.)  |
| 10. | 2. SUN.  | Triumphal entry into Jerusalem. Certain Greeks desire to see Jesus. Returns again to Bethany.  |
| 11. | 3. MON.  | Goes to Jerusalem. On the way curses the barren fig tree; cleanses the temple; returns to Bethany.   |
| 12. | 4. TUES. | Returns to Jerusalem. The withered fig tree. Jesus discourses in the temple; leaves the temple, and, in the way to Bethany, on the Mount of Olives, discourses on the destruction of Jerusalem, his second coming, and the judgment. |
| 13. | 5. WED.  | About Tuesday's sunset, at the commencement of Wednesday, Jesus again foretells his crucifixion. The rulers conspire against him. He spends the night and day at Bethany.  |

NISAN. APRIL.

14. 6. THURS. The supper at Bethany in the evening, after sunset of Wednesday. Judas bargains with the Jews.  
Jesus sends two of his disciples to make ready the passover.
15. 7. FRI. In the evening, after Thursday's sunset, Jesus partakes of the paschal supper; institutes the Lord's Supper. Gethsemane. Betrayal and apprehension. Arraigned before Annas and Caiaphas. Denial of Peter. In the morning arraigned before Pilate; is condemned, crucified, and before sunset is laid in the sepulchre.
16. 8. SAT. The Jewish Sabbath. Jesus in the sepulchre. The sepulchre sealed and guarded.
17. 9. SUN. At early dawn Jesus rises from the dead.

§ 139. The position of this section, OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, is fixed here by the first three evangelists. John really coincides; for the phrase, "the next day," or *the morrow* (John 12:12), refers back to the "six days before the passover" (ver. 1), rather than to the time of the supper. It was thus five days before the passover, or Sunday, the first day of the week. (See on §§ 138, 158.) The other evangelists make no note of time, but simply narrate the fact of our Lord's public entry. On Sunday morning, Jesus probably rejoined the company which he had left on the Friday before near Bethany, where they had spent the Sabbath, and they together continued their journey toward Jerusalem.

This is the first instance of the coincidence of all four evangelists since the feeding of the five thousand, about a year before. (§ 76.)

Matthew (21:5) mentions the ass and the colt; but the other evangelists speak only of the colt, being the important animal, and the one on which Jesus rode.

The cleansing of the temple probably occurred on the day following. (See note on § 142.)

It should also be noted that Jesus, the "Lamb of God," entered Jerusalem and the temple on the *tenth* of Nisan, the day when the sacrificial lambs were selected for the passover. (Exod. 12:3.)

§ 140. John seems to relate THE VISIT OF THE GREEK PROSELYTES to Jesus as occurring on the day of the triumphal entry. They would likely be attracted by the triumphal procession. The language of Jesus (John 12:23-33) and the voice from heaven (John 12:28) were also in harmony with the day, the *tenth* of Nisan, when he, the great Paschal Lamb, was selected, as it were, in the temple for our passover. (See preceding note.) The thirty-sixth verse, which leads Robinson, Ellicott, and most others to suppose that this occurred just before his final departure from the temple (after § 152), may be explained as referring to his departure for the night to Bethany. It seems to me more natural to suppose a break of three or four days after John (12:36) than between the nineteenth and twentieth verses of the twelfth chapter, especially as John does not, with the other evangelists, relate the incidents of those days. I prefer, therefore, with Lightfoot, Newcome, Greswell, and others, to place the interview with the Greeks here. Neander also inclines to this view.

§ 141. The phrases, "In the morning" (Matthew), and "On the morrow" (Mark), show **THE CURSING OF THE BARREN FIG TREE** to have occurred on the morning following the triumphal entry. (Matt. 21 : 18 ; Mark 11 : 12.) It was, therefore, Monday. The more detailed account of Mark shows that the fig tree was cursed on one day, and the conversation about its withering away occurred the next. (See § 143.)

§ 142. The position of this section is fixed here by Mark, who by his distinct note of time, "on the morrow" (11 : 12), indicates that **THE CLEANSING OF THE TEMPLE** took place not on Sunday, the day of triumphal entry, but on Monday. On Sunday, Jesus took a general survey of the temple before leaving for Bethany, preparatory to his work the next morning. (Mark 11 : 11.) So Lightfoot, Robinson, Wieseler, Greswell, and others.

Matthew, without any note of time, after his manner, groups together our Lord's public entry, the purging of the temple, and the hosannas of the children in the temple ; and Luke very generally refers to the expelling of the traders, and shows by his language immediately following that he is not relating in exact time, "he taught daily in the temple" (19 : 47), "one of those days." (20 : 1.)

This must be distinguished from the former purging of the temple related by John (2 : 13 ff.), which took place at the passover three years before. (See note on § 23.) The traffic was carried on in the court of the Gentiles.

With Robinson, I insert here Luke (21 : 37, 38), which is retrospective, and tells us what was the custom of Jesus this week during the two or three days of his more public ministry.

§ 143. The words of Mark (11 : 20), "And in the morning," show that **THE WITHERED FIG TREE** was observed by the disciples on Tuesday, the next day after the cursing of the tree. Matthew, who was more intent on relating the discourses than the deeds of Jesus, takes in at a single glance the cursing of the fig tree and its effect. (See note on § 141.)

Harmonists very generally assign the thirteen sections that follow (§§ 144-156) to the same day ; some supposing the day of the week to have been Tuesday, others Wednesday, according as they regard "the six days before the passover" (John 12 : 1) to mean that Jesus arrived at Bethany on Friday afternoon, or Saturday (after sunset Friday), or on Sunday afternoon. (See note on § 138.)

§ 144. It was doubtless early in the morning. (See Luke 21 : 38.) Both Matthew and Mark imply that this deputation of the Sanhedrin came to Jesus, **QUESTIONING HIS AUTHORITY**, soon after his entering the temple. Luke, who does not narrate minutely the transactions of the first three days of this week, is indefinite. Compare the reply of John to a similar deputation three years before. (John 1 : 19-26, § 22.)

§ 151. The **LAST PUBLIC DISCOURSE OF JESUS TO THE JEWS** appears to follow immediately after the preceding. This fixes it upon Tuesday ; probably in the afternoon. (See Introductory Remarks, p. 227.)

§ 152. Both Mark and Luke speak of this incident, **THE WIDOW'S MITE**, as

occurring while Jesus was still in the temple on Tuesday. *The treasury* was a name given to thirteen chests which stood in the court of the women. The *mite* was equal in value to about one-fifth of a cent. It was thus probably in the court of the women, the farthest court into which women were permitted to enter, that Jesus sat and taught.

Robinson, Ellicott, and others place immediately after this the interview with the Greeks. (John 12 : 20-36.) Perhaps they are right ; but to me this seems to refer to the day of our Lord's triumphal entry. (See note on § 140.)

§ 153. This section properly comes in here after Jesus had given his last public discourse to the Jews, and was about to leave the temple. It consists of JOHN'S REFLECTIONS ON THE UNBELIEF OF THE JEWS, and a brief summary of the truth which they had rejected.

§ 154. It was now probably late in the afternoon of Tuesday, when JESUS LEAVES THE TEMPLE, AND DISCOURSES ON THE MOUNT OF OLIVES. On his way to Bethany he seats himself upon the Mount of Olives, over against the temple. Our Saviour's prediction, "Behold, your house is left unto you desolate" (Matt. 23 : 38), quite likely led the disciples to point to the solidity and magnificence of the temple. (Mark 13 : 1 ; Luke 21 : 5.) Wherefore, he foretells its destruction.

According to Matthew (24 : 3), *the disciples* ask him *privately* ; but according to Mark (13 : 3), *four* of them thus ask him ; which may be explained, that only the twelve were present, and that the question was proposed by the four. The question really consisted of three parts, all of which seemed to be connected in their minds with the coming of the Messiah : (1) When shall these things be ? (2) and what shall be the sign of thy coming ? (3) what of the end of the world ?

The first question appears to be more particularly answered before Matt. (24 : 28) ; the two others after Matt. (24 : 29).

§ 157. This is the position of this section, according to the first three evangelists. It was soon after the conclusion of our Lord's discourse on Mount Olivet (Matt. 26 : 1), and two days before the passover (Matt. and Mark). As the passover commenced on Friday (that is, at sunset on Thursday), so two days before would be Wednesday ; probably in the evening, after sunset on Tuesday. While Jesus is FORETELLING HIS DEATH, THE RULERS ARE CONSPIRING his death. The Sanhedrin may have assembled at night, after our Lord's discourses in the temple, or possibly early Wednesday morning. In regard to the phrase, "after two days" (Matt. 26 : 2), there seems to be some uncertainty whether the current day was included or otherwise. It is nearly equivalent to *day after to-morrow*, and points naturally to Wednesday as the time of the prediction. This is confirmed by Matthew (see above), if our calculation and arrangement of days have thus far been correct, who relates this prediction as made soon after our Lord's discourse on Olivet.

"Not on the feast-day" (Matt. 26 : 5 ; Mark 14 : 2) should be translated, "Not at the feast"—that is, the whole passover festival, which lasted a whole week. The Sanhedrin thus concluded to defer the apprehension of Jesus a little previous to the proposal of Judas.

§ 158. Harmonists are divided in regard to the position of this section, THE SUPPER AND ANOINTING AT BETHANY, whether to place it here or after § 138; on which see note. With Robinson, Newcome, McClellan, Geikie, and others, I prefer this position, for the following reasons:

1. Matthew and Mark relate the supper at Bethany, and especially Christ's approbation of the woman who anointed him, as the occasion that led to the treachery of Judas. But it is not likely that Judas would have waited as long as four days from Saturday night before betraying him, when he had so many opportunities of doing so.

2. Two days before the passover, the Sanhedrin had concluded not to apprehend Jesus and put him to death at the passover festival, for fear of a tumult. (Matt. 26:1-5.) It is quite certain, therefore, that Judas had not then had an interview with them. But why did they change their plans? Is it not most reasonable to suppose that it was because of the proposal of Judas? But that proposal was made immediately after the supper, as is implied by the language of Matthew (26:14), "Then Judas Iscariot went," etc. And this brings the supper as late, at least, as two days before the passover.

3. The position of this account in John can easily be explained. That evangelist, while speaking of Bethany, completes what he had especially to say about it, and relates the important event of the week there. This is natural. But to suppose Matthew and Mark to be relating an event which took place three or four days before, does violence to the natural course of the narrative, and to the connecting words and clauses. Of two difficulties, it is better to choose the less.

The accounts of the first two evangelists rather lead us to put the supper after the decision of the Sanhedrin to defer the arrest of Jesus. This accords with the circumstances. Jesus returned to Bethany after the discourse of Tuesday, probably in the evening. Wednesday he spends in retirement there, and in the evening attends the supper.

§ 159. The first three evangelists place THE MAKING READY THE PASSOVER by the disciples on the *first day of unleavened bread*, which was the 14th of Nisan. The obligation to abstain from leavened bread did not properly begin till the paschal supper on the 15th of Nisan (Lev. 23:5; Num. 28:17); but, for fear of transgressing the law, the Jews were accustomed to cease from labor and put away all leaven from their houses at or before noon on the 14th of Nisan. (Exod. 12:15-18.) (Joseph. *Jewish War*, xi., 4, 8; Lightfoot, *Hor. Heb.* on Mark 14:12.) In popular usage, the fourteenth day was called the *first day*, and hence Josephus speaks of the feast lasting *eight days*. (*Antiq.* ii., 15, 1.)

"The *first day of unleavened bread* (Matt. 26:17) is also fixed on the 14th of Nisan by the language of both Mark (14:12) and Luke (22:1), "When they killed the passover," and "When the passover must be killed"; that is, the paschal lamb. Now, the paschal lamb was slain on the 14th of Nisan, at evening, or rather, *between the evenings* (Exod. 12:6; Num. 9:3), probably from three o'clock till dark. (See Deut. 16:6.) Josephus speaks of the Jews slaying their paschal sacrifices from the ninth hour till the eleventh. (*Jewish War*, vi. 9, 3.) In the evening, after sunset, the beginning of the 15th of Nisan, the paschal lamb was eaten. (Exod. 12:8; Num. 33:3.)

On account of seeming differences between the account of John and that of the other evangelists, there have, however, arisen different views in regard to *the time of this last passover*, and of the death of our Saviour.

All have been generally agreed in fixing our Lord's crucifixion on Friday; but the question has been, *whether it was the 14th or 15th of Nisan*. This is one of the minor differences between the Latin and Greek churches, and on it Protestant scholars are very greatly divided in opinion.

The Greek writers have generally held that Jesus, as the great Paschal Lamb, was slain at the appointed hour for the sacrifice of the passover, on the 14th of Nisan; and hence the supper was twenty-four hours before the regular time; while the Latin writers have generally held that he ate the regular Jewish passover, and was crucified on the 15th. Among later writers, Robinson, Wieseler, Andrews, Wordsworth, Lange, McClellan, Edersheim, Broadus, and others hold that Jesus ate the regular passover on Thursday evening, the beginning of the 15th of Nisan; but Greswell, Alford, Ellicott, Godet, Westcott, and others hold that the supper was eaten on Wednesday evening, the beginning of the 14th of Nisan; but whether it was the real or an anticipatory sacrifice they are not agreed. In this discussion it must be borne in mind that, according to the Jewish mode of reckoning, the day began at sunset.

On this question I would remark:

The first three evangelists most unmistakably fix the last meal of Jesus with his disciples at the regular time of eating the passover, namely, the evening beginning the 15th of Nisan. See the first two paragraphs of this note. The contrary John nowhere affirms. He, indeed, mentions a supper (John 13:4) which, from its position in his narrative and its incidents, was doubtless the paschal supper; but he seems only to mention it incidentally. His silence upon the time and character of the supper may be explained by the fact that, in the divine arrangement, John wrote after the other evangelists, and rather supplemented than reiterated their statements. Thus, he makes no mention of the institution of the Lord's Supper; and while Luke relates the contention of the disciples (22:24-30), John relates the lesson of humility given by Jesus in washing the disciples' feet. (13:4-11.)

But it is said that John implies that this meal was eaten twenty-four hours before the regular time of eating the passover. (John 13:1, 27; 18:28; 19:14; 19:31.) This, however, is but the *implication* from the language of one evangelist against the *positive assertions* of the three others. The most natural way of disposing of the difficulty is to see if the allusion in John can be harmonized with the statements of Matthew, Mark, and Luke; and, if not, then to seek some explanation for apparently contradictory language. Let us, then, notice the five passages usually cited from John.

(1.) (John 13:1): *Before the Feast of the Passover*, etc. The festival of the passover began at six o'clock, and this language may be variously explained: (a) It may mean *just before the passover*, just as the sun was setting. So Lange and Baumliien. (b) Or it may be equivalent to *festival eve*, the evening immediately before the festival proper, the commencement of the 15th of Nisan, as the opening day of the festival of unleavened bread, distinct from the mere paschal supper. (Num. 28:16, 17.) So Robinson and others. (c) Or John may merely state the fact that Jesus, knowing before the passover that his time of

suffering had come, loved his disciples unto the end, in which case the language could decide nothing in regard to the time of this last supper. So Meyer. There appears, therefore, no necessity for supposing that John meant twenty-four hours before the passover, or of inferring that the paschal supper, which is doubtless mentioned immediately after, took place a whole day before its regular time, contrary to the plain testimony of the other evangelists.

It may also be added that it is most natural, with Campbell, Robinson, Tholuck, Meyer, and many others, to regard *ver. 1* as an independent sentence, forming an introduction to what follows. "When Jesus knew" (John 13:1), might be more correctly translated, *Jesus knowing that*, etc. "And supper being ended" (John 13:2), should be translated, *And supper being prepared or served, or during supper*. (See note on § 161.)

It should also be remembered that John wrote after the destruction of Jerusalem for Greeks and others not accustomed to the Jewish mode of reckoning time, and that the word *before* (13:1) should not be pressed too closely.

(2.) (John 13:27): "Jesus said to Judas, *What thou doest, do quickly*;" and some of the disciples thought that he meant, "Buy what we have need of for the feast;" from which some have inferred that the regular paschal supper was yet to come. But there could have been no need of haste if the whole of the next day was before them. Not so if it was at the regular paschal supper; for it was late to make purchases for the following day, which was hallowed as a ceremonial Sabbath. This passage, therefore, confirms the testimony of the first three evangelists.

But it is said that this first day of the passover festival was a holy day. (Lev. 23:7, 8.) But buying and selling do not appear to have been prohibited; only the ordinary labors of agriculture. "The Mishnah expressly allows the procuring even on the Sabbath of that which is required for the passover, and the law of the Sabbath-rest was much more strict than that of feast days." (*Edersheim*, Vol. II., pp. 508, 786.)

(3.) (John 18:28): "They themselves went not into the judgment hall, *lest they should be defiled*; but that they might eat the passover." It was early in the morning, and the defilement could have continued only till evening, and therefore their going into the house of a Gentile would not have prevented them from eating the passover after sunset.—LIGHTFOOT. (See Lev. 15:5-11; 22:6; Num. 19:7-10.) The defilement and the eating the passover must, therefore, be referred to the same day. The question arises, then, What is meant by the words, *eat the passover*?

While it is true that the expression, *eat the passover*, which occurs only five times elsewhere in the New Testament (Matt. 26:17; Mark 14:12, 14; Luke 22:11, 15), and but once in the Greek version of the Old Testament (2 Chron. 30:18), is limited by the connection in each case to the paschal supper, it is also true that the word *passover* has three significations in the New Testament: (1) *The paschal lamb* (Mark 14:12; Luke 22:7. See 1 Cor. 5:7). (2) *The paschal supper* (Matt. 26:19; Mark 14:16, etc.). (3.) *The paschal festival* (Matt. 26:2; Mark 14:1; Luke 2:41; 22:1; John 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:39; 19:14; Acts 12:4). In every instance of the word in John, except this, paschal festival is its evident or most probable meaning, and there is nothing in the connection to necessitate a different meaning here.

Hence, to *eat the passover* may here mean: (1) *To eat of the paschal feast*,

which continued seven days, of which that day was a part. (Deut. 16 : 2, 3.) Or (2), in a popular sense, closely allied to the preceding, *to keep or celebrate the passover feast or festival*. Thus (2 Chron. 30 : 22), "They did eat the paschal festival seven days, offering peace-offerings," which the Septuagint freely translates, "They fulfilled (kept) the festival of unleavened bread seven days." Such concise and popular expressions have always been common. Or (3), it may refer to the voluntary thank-offerings and peace-offerings which it was common to offer during the festival, and especially on the 15th of Nisan called by the later Jews *Khagigah*. (2 Chron. 35 : 7-9.)

Either of these interpretations solves the difficulty, while the supposition that it was the 14th of Nisan only enhances it; for how could their defilement affect either the supper or the feast of the passover, which had not commenced, and would not commence until the evening, when they would be clean? To me this passage seems rather to favor the testimony of the other evangelists, that it was the 15th of Nisan.

(4.) (John 19 : 14) : The day of our Lord's crucifixion "was the preparation of the passover," which has been regarded by many as the day before the passover. But of this there is no positive proof. The term translated *preparation* occurs five times elsewhere in the Gospels (Matt. 27 : 62; Mark 15 : 42; Luke 23 : 54; John 19 : 31, 42), and in all of the cases it means the *fore-Sabbath*, *Sabbath-eve*, or, as Mark explains it (15 : 42), "the day before the Sabbath." From Josephus we learn that the preparation was strictly Friday afternoon, from three o'clock until sunset, the beginning of the Sabbath (*Antiq.* xvi., 6, 2); but in the popular usage it was applied to Friday (Matt. 27 : 62; Mark 15 : 42), and is so translated in Syriac. Thus, the Germans call Saturday *Sonnabend*, the Sunday-eve. The most obvious meaning of the expression, *preparation of the passover*, therefore, is *Friday of the paschal festival*. And that John means the day preceding the weekly Sabbath appears evident from the only other two instances where he uses the term. (19 : 31, 42.)

(5.) (John 19 : 31) : Concerning the next day (the Sabbath) after our Lord's crucifixion, it is said, "*for that Sabbath-day was a high (great) day*," from which it has been inferred that it was a coincidence of the weekly Sabbath with the ceremonial Sabbath on the 15th of Nisan, and hence was doubly consecrated. But the inference is unnecessary. Dr. Robinson well says (*Biblioth. Sac.*, Aug. 1845, p. 425) : "The coincidence of the first festival day with the Sabbath would certainly make the latter a great day; but the Sabbath of the passover, even when it fell upon the second day of the festival, would still be a great day. The last day of the festival of the tabernacles is called 'that great day,' though in itself not more sacred than the first day. (John 7 : 37. See Lev. 23 : 34-36.) So the calling of assemblies (Isa. 1 : 13) is rendered *great day* by the Seventy, implying that, in their estimation, any day of solemn convocation was a great day. The Sabbath, then, upon which the 16th of Nisan, or second day of the festival fell, might be called 'great' for various reasons: *First*, as the Sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first fruits were presented with solemn rites in the temple—a ceremony paramount in its obligations even to the Sabbath. (*Lightfoot on John* 19 : 31.) *Thirdly*, because on that day they began to reckon the fifty days before the festival of pentecost. (Lev. 23 : 15 sq.) In all these circumstances there is cer-



tainly enough to warrant the epithet 'great' as applied to the Sabbath on which the 16th of Nisan might fall, as compared with other Sabbaths. There exists, therefore, no necessity for supposing that John by this language meant to describe the Sabbath in question as coincident with the 15th of Nisan, or first paschal day."

From this examination of these passages it must be apparent that there is no contradiction nor necessary discrepancy between the first three and the fourth evangelist. "John himself clearly points to the 15th of Nisan as the day of the crucifixion, when he reports that the customary release of a prisoner 'at the passover' was granted by Pilate on the day of crucifixion. (18:39, 40.)" (Schaff, *History Christian Church*, Vol. I., p. 134.)

But it has been objected that *the condemnation and execution of Jesus would have been unlawful on the Sabbath, and on a great festival day*. But the execution partook of a religious character (John 11:49-52; Matt. 26:63-68, etc.), and, according to Rabbi Akiba, great transgressors were taken to Jerusalem, in order that they might be put to death at the feast before the eyes of the people, according to Deut. (17:12, 13). Moreover, the Jews had several times attempted to seize Jesus on the Sabbath or festival days. Thus, on a Sabbath (Luke 4:16, 29); in the midst of the Feast of Tabernacles (John 7:14, 32); on the last great day of the feast (John 7:37, 45); at the Feast of Dedication (John 10:22, 31, 39); and the Sanhedrin had consulted to put Jesus to death at the feast, and no objection of unlawfulness was made (Matt. 26:3-5). On the holy festival days labor only was forbidden. (Lev. 23:7, 8.) On the 15th of Nisan food might be prepared (Exod. 12:16), and in the morning after the paschal supper the Jews might return to their homes. (Deut. 16:6, 7.)

It is also improbable that Jesus, who would fulfill all righteousness, and obey the law perfectly, would have observed the passover a day before the time. Historically, the view that Jesus observed the regular passover is confirmed by the testimony of Polycarp, the disciple of John, A. D. 162; of Polycrates of Ephesus, A. D. 190, and of the *Quartodecimani* (the fourteenth-day men), those who celebrated the paschal feast the same time with the Jews. (Euseb. H. E. V. 24. Mosheim on *The First Three Centuries—Second Cent.* lxxi.) For further discussion on this subject, see Dr. Robinson's article in *Biblioth. Sacra*, 1845, pp. 405-436; Ellicott's *Life of Christ*, p. 291 ff.; and *Lives of Christ* by Neander, Andrews, etc.

It may be well here to note the curious view of Dr. Gustav Seyffarth, a learned Egyptologist, who, from astronomical calculation, fixes the death of Christ on Thursday, the 14th day of Nisan, March 19, A. D. 33, at which time he maintains there was an eclipse of the sun; and also supposes that Jesus lay in the grave full three days and three nights till Sunday morning. But this wants a historical basis, and is in direct opposition to the positive statements of the first three evangelists, that Jesus ate the regular passover with his disciples, and also to the plain teaching of all, that he died on the day preceding the Jewish Sabbath. (Matt. 27:62; Mark 15:42; 16:1; Luke 23:56; John 19:31, 42.) That the passover festival had already commenced may be inferred even from John (18:39). According to Wieseler, the 15th of Nisan, A. D. 30, was Friday, or April 7th.

More recently, a writer in the *Bibliotheca Sacra* (July, 1870, pp. 401-429), has endeavored to prove that Jesus was crucified on Thursday, not Friday. That if

he was crucified on Friday, his body could not have lain *three days and three nights* in the grave, and in all probability he must have risen on the *second* and not the *third* day according to the Scriptures.

The Jewish mode of reckoning a portion of the day as the whole has been long understood and acknowledged. (See 1 Sam. 30 : 1, 12; Esther 4 : 16; 5 : 1; Hos. 6 : 2.) Josephus frequently reckons the extreme portions of two years as two years.

That this principle of Jewish reckoning should be applied to the expression in Matt. (12 : 40), *three days and three nights in the heart of the earth*, is evident:

(a) From our Lord's language elsewhere. Thus in the first explicit prediction of his death and resurrection: *be raised again the third day* (Matt. 16 : 21), and *after three days rise again* (Mark 8 : 31); and *be raised the third day*. (Luke 9 : 22.) (See also Matt. 17 : 22; Mark 9 : 31; Matt. 20 : 19; Mark 10 : 34; Luke 18 : 33.) Thus Jesus foretold that he should rise on the *third* day, which harmonizes with the view that he was crucified and buried on Friday. If it had been on Thursday, then Sunday would have been, according to Jewish reckoning, the *fourth* day. The above quotations are taken from what Jesus had said privately to his disciples. But Matt. (12 : 40) and John (2 : 19) were spoken more publicly.

Hence (b) we also argue the Jewish principle of reckoning in this instance (Matt. 12 : 40), from their own application of it to our Lord's language. They tell Pilate that Jesus had said, "*After three days I will rise again*"; and there can be no doubt about what they understood by the language, for they wish *the sepulchre made sure until the third day*. (Matt. 27 : 63, 64.) (See § 187. See also author's "Notes on Mark," 15 : 47, for a fuller discussion.)

§ 160. This is the most natural position of this section. The CONTENTION OF THE DISCIPLES very probably took place while they were taking their relative positions at the table—an important point of etiquette among Orientals—and just before the feet washing. (See next section.) So Wieseler, Robinson, and others. They had manifested the same spirit on previous occasions. (See §§ 93, 134.

The expression (Luke 22 : 15), "With desire I have desired (that is, *earnestly desired*) to eat this passover," points to a real paschal supper. Ellicott finds in this desire a hint of a peculiar celebration, which is explained, as he supposes, by the supposition that this paschal meal was eaten a day before the regular time. But there is no need of such a supposition in order to answer the demands of Luke's expression. The fact that it was to be his last paschal supper, the last meal with his disciples before he suffered, the time when he should institute the Lord's Supper, and give his valedictory discourse, were one and all of them sufficient to make it an occasion to be desired before he suffered.

"The cup" (Luke 22 : 17) was doubtless the preliminary cup of the paschal meal.

It will be observed that Luke, passing at once to the Lord's Supper, makes that the central point of his narrative, after referring to the opening of the pass-over meal. Hence he afterward incidentally refers (see § 162) to the traitor, and then mentions the contention among the disciples, both of which evidently were connected with the paschal rather than the Lord's Supper.

§ 161. After the contention of the disciples, naturally follows THE WASHING OF THEIR FEET by their Lord and Master, by which he taught them a lesson of

humility and of devoted love one for another. The omission of the contention by John may be explained by the fact that his Gospel appears to be supplementary to the others.

On John (13:1), "Now before the feast," etc. (see on § 159, 1). The verse is independent of and introductory to what follows, and might have been placed at the beginning of the preceding section.

"Supper being ended" (John 13:2), should be translated, "during supper"; it had already begun—probably the first cup of wine had been given. (Luke 22:17.) The most probable arrangement is as follows: Contention of the disciples as they were taking their seats at the table, and the reproof of our Lord; the cup of wine; the washing of the disciples' feet, which was the work of a servant; the continuation of the paschal meal; the pointing out of the traitor, and his departure. (See next section.)

§ 162. This is the position of this section according to Matthew and Mark, who definitely place THE POINTING OUT OF THE TRAITOR at the passover meal before the institution of the Lord's Supper. Luke only incidentally refers to the traitor after relating the institution of the supper, which he makes a central point in his narrative, and which the mention of the first cup of the passover may have led him to introduce. (See on § 160.) He evidently returns in his narrative, not only to refer to the traitor, but also to relate the contention of the disciples. John's narrative is confirmatory of Matthew and Mark; for it was after the washing of the disciples' feet, and very soon after our Lord's taking his place again at the table, that he pointed out the traitor.

On John (13:27) (see note on § 159, 2).

From John (13:30), it appears that Judas went out immediately after receiving the sop or morsel. If, then, we are correct in placing the pointing out of the traitor before the institution of the Lord's Supper, we must also place the departure of Judas before it. This is confirmed (1) by the general narrative of John, which seems to imply not only that the paschal supper was going on, but also that it was near its beginning; (2) by the statement of Luke (22:20) and Paul (1 Cor. 11:25), that the cup was blessed *after supper*, after the eating of the paschal lamb had been completed. So harmonists very generally. (See on § 164.)

§ 163. The language of John (13:31), "When he was gone out," etc., very naturally fixes this section here. The questions of Peter and the answers of Jesus (vers. 36-38) are closely joined, marking this PREDICTION OF PETER'S DENIAL as taking place at the passover, before the institution of the Lord's Supper. Luke (22:31-34) seems to refer to the same prediction, which must be distinguished from that which took place on the way to Gethsemane. (See on § 169.)

§ 164. This is the most natural position of this section. THE INSTITUTION OF THE LORD'S SUPPER finds a most fitting place in the break between the thirteenth and fourteenth chapters of John. That they were still reclining at the paschal table is most directly taught by the first three evangelists. The expressions, "As they were eating" (Matthew), "As they did eat" (Mark),

"And likewise the cup after supper" (Luke), show that they were just finishing the eating of the paschal lamb, and were still reclining at the meal.

Because Paul speaks of the cup as "the cup of blessing" (1 Cor. 10:16), some suppose that this was the third passover cup which was so named. But this is at least doubtful. The Lord's Supper did not come in place of the passover, nor was it a part of it, but a new ordinance of the new dispensation. Neither are we to assume that Jesus observed the passover according to the tradition of the elders, but, as we may rather suppose, according to its most ancient form. (See Matt. 15:1-9.) It was called "the cup of blessing" more probably because, in connection with it, they blessed God for his love and the blood of Christ brought to view by it.

§ § 165-168. This is the most fitting place for THE LAST DISCOURSE AND INTERCESSORY PRAYER contained in these sections. The prediction that Judas should betray him, that he should depart, that Peter should deny him, and the institution of an emblematical and memorial supper, all made the discourse fitting just after the distribution of the emblems. The expression in the midst of the discourse, "Arise, let us go hence" (John 14:31), implies that thus far they had been at the table, and suggests that they then arose for their departure, when Jesus continued his discourse, and offered prayer. Some suppose that he finished his discourse while on their way to Gethsemane; but this is every way very improbable. Besides (John 18:1), "When Jesus had spoken these words, he went forth (rather, *went out*) with his disciples," implies that he did not go out of the house until he had ended his discourse and prayer. (See on § 169.) So harmonists generally.

§ 169. The position of this section, JESUS GOING TO THE MOUNT OF OLIVES, is in accordance with all the evangelists. (See last remark of preceding section.) With Doddridge, Greswell, Van Oosterzee, and others, I think Jesus twice INTIMATED THE FALL OF PETER, because (1) Luke and John distinctly imply that Jesus was in the house (Luke 22:14, 31, 39; John 13:31, 36; 18:1); (2) Matthew and Mark seem to imply that they had sung and gone out of the house (Matt. 26:30, 31; Mark 14:26, 27); (3) there is sufficient difference in the predictions to suppose them to be distinct; (4) that recorded by Luke and John can well be regarded as preparatory to that given by Matthew and Mark. Other reasons will occur to the careful student. In this way they harmonize beautifully with the events of the last night of our Saviour's passion; but in no other way can they be brought into perfect harmony.

Mark (14:30) says, "Before the cock crow *twice*"; the other evangelists simply say, "Before the cock crow." The cock crows irregularly about midnight, a time when few would hear him; but regularly about three o'clock, or daybreak, when he would be very generally heard. Hence the general expression, cock crowing, referred to the latter. Mark is definite, the others are general; but all amount to the same.

§ 170. All the evangelists agree in the position of this section. John, however, in accordance with his manner, omits the account of THE AGONY AFTER JESUS ENTERED THE GARDEN. Matthew (26:44) relates, Jesus went away and

prayed *thrice*; Mark implies it by the words, "Then he cometh the *third* time." Luke does not definitely mark the returns or the prayers, but implies different times of prayer in his narrative by the expression, "He prayed more earnestly." (22 : 44.)

§ 171. Harmonists are generally agreed in the position of this and the preceding section. John relates more fully the first part of THE BETRAYAL; the other evangelists the last part.

§ 172. The position of this section is fixed here by the definite language of John (18 : 13), "Led him away to Annas first." That John narrates THE EXAMINATION OF JESUS BEFORE ANNAS up to verse 23, is evident from verse 24, "Annas sent him bound (not *had sent*, as in our common version) unto Caiaphas." So Newcome, Greswell, Jarvis, Strong, Alford, Ellicott, Lange, Riddle in Robinson's Revised Harmony, and others. Annas had been deposed from being high priest by Roman authority; but he possessed great influence, as he obtained the high priesthood for his son Eleazar, his son-in-law Caiaphas, and four other sons, under the last of whom James, the brother of our Lord, was put to death. It seems that the Jews accorded him very high authority in religious matters, although Caiaphas must officially exercise the functions of the priesthood. The mention that Annas was *father-in-law* to Caiaphas (John 18 : 13) points to that relationship as the cause of sending Jesus to him first, and may suggest that he had great influence over his son-in-law. The latter may have often left matters to the decision of the former. The term *high priest* may have been applied to Annas (John 18 : 19), not only because he had once held the office, but also from the influence he exercised and the position accorded him as one unlawfully deposed from the high priesthood. This examination before Annas is found only in John's Gospel, in accordance with its supplementary character.

§ 173. From the definite note of John (18 : 24; see last note), it appears that PETER'S FIRST DENIAL took place while the examination before Annas was going on. For convenience, I place the three together.

It is probable that Annas and Caiaphas occupied different apartments of the same palace; and that thus Jesus could have been sent from one apartment to the other while Peter was still remaining in the court, from which he could witness what was going on in regard to Jesus. An Eastern house is so built as to inclose an open square yard or court in the centre, which was often paved. Here the servants had made a fire. The *porch* is the passage from the street into this court. Around the court are rooms with windows, and entrances opening from the court. Jesus seems to have been near a door or window, for he heard what was going on around the fire, and turned and looked upon Peter. (Luke 22 : 61.) On one side of the court Jesus may have been examined before Annas, and then, passing to the apartment on the opposite side, he may have appeared before Caiaphas.

The word translated *palace* in Matthew (26 : 58, 69; Mark 14 : 54, 66; John 18 : 15), and *hall* in Luke (22 : 55), should rather be translated *court*.

In the SECOND AND THIRD DENIALS OF PETER the evangelists differ in their statements as to the interrogators of Peter. But all may easily be ex-

plained by supposing several persons present who participated in the interrogations. Thus they could, with equal truth, speak of one or another, or of several.

It is to be noticed also that Mark (14:72) speaks of the cock crowing *twice*, and the others simply of his crowing, corresponding to their respective accounts of our Lord's prediction. (See on § 169.) But the simple statement of his crowing is no contradiction to the other more definite statement of his crowing twice.

§ 174. This section contains **THE PRELIMINARY MEETING OF THE SANHEDRIN**, and should be distinguished from the regular and formal meeting mentioned in the next section. The examination before Annas took place a little after midnight, during which Peter the first time denied his Lord, and the cock crew. (Mark 14:68; John 18:17.) This informal examination before Caiaphas was still going on, and was probably near its close at about three o'clock—the time of regular cock crowing. Then followed the mocking of Jesus. When it was day (Luke 22:66), the Sanhedrin assembled, and confirmed the sentence of the previous informal meeting. (See next section.) The language of Luke (22:54, 63), describing Jesus as led into the house of the high priest, and afterward mocked by the soldiers, implies this night session. The position of Peter's denials, after the examination in Matthew and Mark, and before the examination in Luke, is confirmatory of both a night session and an early day session of the Sanhedrin. The dividing of these denials by John confirms the distinction between the examination before Annas and Caiaphas. Thus, John relates the examination before Annas, implying his condemnation under Caiaphas (John 18:24, 28); Matthew and Mark relate the first examination before Caiaphas, at which Jesus was virtually condemned, implying a session in the morning (Matt. 27:1; Mark 15:1); and Luke relates the regular and legal morning session, when the condemnation of Jesus at the night session was ratified. In harmony with the view above presented was the Jewish law, that the Sanhedrin should not investigate a capital crime during the night, and the Roman law, that a sentence pronounced before the dawn was invalid. (See on § 172.)

§ 175. Both Matthew and Mark confirm the view of a **MORNING SESSION OF THE SANHEDRIN**, and thus harmonize with Luke. (22:66.) The examination at this session was the result of the previous examination. The questions asked were those by which they had at last succeeded in drawing from our Saviour's lips the answers on which they founded their condemnation of blasphemy and of death. Hence, at this last gathering they needed no false witnesses. The mingled rage and horror of Caiaphas and the rending of his garment, fittingly follow the first announcement of Jesus to the Sanhedrin that he was the Son of God (Matt. 26:64, 65; Mark 14:62, 63); while his answer is received as a matter of course in the last gathering of the Sanhedrin.

§ 176. All the evangelists again unite in recording **THE LEADING AWAY OF JESUS TO PILATE**. John (18:23) says, "It was early," which in the original means properly between daybreak and sun-rising, but which here may be an indefinite term, meaning the early day. If we suppose the first session of the

Sanhedrin to have ended between three and four o'clock, and the second to have assembled about an hour later, we may then readily suppose Jesus to have been taken to Pilate between five and six o'clock—a little before sun-rising.

§ 177. Newcome, Robinson, Strong, and others, place **THE REMORSE AND DEATH OF JUDAS** after the condemnation of Jesus by Pilate, following § 181. There is no necessity, however, for changing the order of Matthew, in whose Gospel alone the repentance of Judas is found. When he learned the condemnation of Jesus by the Sanhedrin, he doubtless regarded his death certain. He very probably saw him led forth to Pilate. Guilt and remorse would naturally lead him to forebode the greatest evils. With Lightfoot, Greswell, Tischendorf, Ellicott, Lange, and others, I therefore place this section here, after the condemnation of Jesus by the Jewish council.

The words, "This man purchased" (*Acts 1:18*) (more exactly, "acquired"), have a causative sense, meaning, *gave occasion for* the purchase, etc. Matthew (27:5) states how he came to his death by hanging himself; Peter, in the Acts, describes the frightful condition in which his body was found. The rope, or limb of a tree, may have broken, and he thus falling may have burst open.

§ 178. All the evangelists again unite. The next section, placed by Luke before the offer to release Jesus or Barabbas, shows that this was the **FIRST ARRAIGNMENT OF JESUS BEFORE PILATE**. On John (18:28), (see note on § 159, 3.)

§ 179. The natural position of this section, **JESUS BEFORE HEROD**. (See preceding note.) On this harmonists are generally agreed. The enmity which had existed between Herod and Pilate may have arisen or been strengthened by the slaughter of the Galileans. (*Luke 13:1*.)

§ 180. The **PROPOSAL IN REFERENCE TO BARABBAS** appears to come first from Pilate, according to Matthew, but first from the people, according to Luke. Mark seems to solve the difficulty by representing the multitude as making the general request, and Pilate the particular application. On washing the hands, (see *Deut. 21:6*; *Ps. 26:6*.)

§ 181. **JESUS SCOURGED AND MOCKED**. The robe appears to have been the usual scarlet cloak worn by soldiers. The *scarlet* or *crimson* of Matthew (27:28), and the *purple* of Mark (15:17) and John (19:2), seem to have been both expressive of shades of red, and nearly synonymous.

On John (19:14), "The preparation of the passover," (see note on § 159, 4.) In the same verse John says, "about the sixth hour," whereas Mark (15:25) says that the hour of crucifixion was "the third hour." The statement of Mark is in harmony with the early arraignment of Jesus before Pilate, and with the whole course of events that morning. Besides, according to Matthew, Mark, and Luke, the darkness commenced at the sixth hour. (§ 184.) The difficulty may be solved:

(1) By supposing *sixth* in John to be an early error of transcription for *third*, arising from the similarity of the Greek numeral letters. This reading (*third*) is supported by some manuscript authority. This is an ancient supposition, and is adopted by Robinson, Olshausen, and others.

(2) By supposing the hour of crucifixion to have been between the two broad divisions, the third and sixth hours, and that Mark speaks of one and John of the other terminus. Mark may have viewed the scourging as a part of the crucifixion; and John's mind may have been led especially to the sixth hour, which was peculiarly sacred to the Jews on Sabbath and festival days. This view is adopted or favored by Lange, Ellicott, and others.

(3) By supposing that John *adopted the Roman mode of reckoning the day* from midnight to midnight. "About the sixth hour" then, may mean between six and seven o'clock in the morning, which certainly agrees well with the course of events as related by all the evangelists. The events after this, the preparation for crucifixion, the leading of Jesus to Golgotha, and the crucifixion itself, could have taken up an hour or two, so that the third hour specified by Mark may thus be easily harmonized. There seems to be internal evidence elsewhere in John's Gospel that he adopted the common Roman reckoning. Thus, in John (1:39), "the tenth hour" accords better with ten o'clock A. M. than four P. M. The introduction of the two disciples "on the morrow" (John 1:35), and the statement "they abode with him that day," accord better with the morning hour. So also in 4:6, "the sixth hour," six P. M. (numbering the hours from midday as well as from midnight, and not exceeding the number twelve), agrees remarkably with our Lord's weariness from his journey, and the time, instead of noon, when the woman would naturally come forth to draw water. So also in 4:52, seven P. M. may be said to agree better with the circumstances and probable distance between Cana and Capernaum. This view also accords with the fact that John wrote for the people (primarily for the Christians) of Asia Minor, who were doubtless familiar with the Roman mode of reckoning. It was after the destruction of Jerusalem, and John had long lived outside of Palestine. (See Dr. Wm. Smith's *Dictionary of the Bible*, American edition, articles, "Jesus Christ," and "Hour.")

The question, whether John used the Roman method in reckoning the day, is both warmly advocated and opposed. It was first suggested by LeClerc (1683-1736), and afterward brought into general notice by Townson, who published his "Discourses on the Four Gospels," in 1778. It is defended by Greswell, Jacobson, Lee, McClellan, Wordsworth, Sanday, Milligan, Moulton, Ebrard, Ewald, Hug, Rettig, Tischendorf, Tholuck, Wieseler, Gardner, Hovey, Broadus, and others. It is opposed by Alford, Farrar, Dunwell, Meyer, Godet, Robinson, Riddle, Schaff, Andrews, and others. (See any of the above, and article in *Classical Review*, by J. A. Cross, June, 1890.) In support of the Roman reckoning are quotations from Pliny, Plutarch, Macrobius, and Aulus Gellius. Westcott and others appeal also to the accounts of the martyrdom of Polycarp and Pionius for evidences of the custom in Asia Minor. It suits admirably all the hours noted in John's Gospel. (See above.)

In opposition to the view of Roman reckoning, it is said, (1) That the ancients seem to have known nothing of this custom in Asia Minor, since Eusebius, Theophylact and Severus found themselves reduced to the necessity of supposing that there was an error in the text. But this is not of great force, as it is right in the line of the ancient arbitrary mode of harmonizing. (2) That if John had used the Roman reckoning he would have specified the A. M. or the P. M. which he does not do. But in the passages in John this is of little conse-



quence, as in each it may be easily inferred what part of the day is meant. (3) That it was popular among the Greeks and Romans, as well as the Jews, to speak of the day as from sunrise to sunset. But while this may be admitted, it also appears that the legal and civil day was reckoned from midnight. (Aul. Gell. iii., 2, etc.) And even now we often speak thus of the day, in a popular way, as: "The shortest days of winter are nine hours; the longest of summer, fifteen hours." (4) That John (11:9), "Are there not twelve hours in the day?" refutes the theory. But this is of no weight, since such an expression might be used by us, as by the Jews, in reference to the average length of a working day. Other similar objections have been urged against this theory; but none of them are decisive.

Of the three modes of solving the difficulty I regard the FIRST, a supposed error in the text, as the least tenable. The manuscript support for the reading *third* instead of *sixth*, is weak, and may have resulted from the ancient attempts at harmonizing the two passages. Dr. Riddle, in Robinson's Revised Harmony, gives up this view. The SECOND mode, that the hour of crucifixion was between the third and sixth hours, is possible. John says it was "*about* the sixth hour." The ancients were not so exact as we, with our clocks and watches, to mark the day. It must be remembered, however, that the darkness began to prevail from the sixth hour, which may be regarded as some time between twelve and one o'clock. (Matt. 27: 45; Mark 15: 33; Luke 23: 44.) The THIRD mode, that of the Roman reckoning of the hours, best removes the difficulty. It is suited to every other passage in John. It seems also to be demanded in John (20: 19) compared with Luke (24: 29, 36.) It was evening, as it appears from Luke, which according to Jewish reckoning, would begin the second day of the week; yet John says, "It was evening on that day, the first day of the week" (Revised Version), which accords with Roman reckoning.

It has been said, that on the day of crucifixion, 6 A. M. would have been too early for the course of events. But "about the sixth hour" may be applied to time between six and seven o'clock. Dr. Hovey, in his commentary on this passage, has shown how all the events narrated by the evangelists could have easily occurred between the "early" morning, or dawn (John 18: 28), and half-past six.

§ 182. JESUS LED TO CRUCIFIXION. The general tendency of opinion now locates Golgotha, "the skull," north of Jerusalem, near the Damascus gate, at the grotto of Jeremiah.

§ 183. THE CRUCIFIXION. On the *third hour* (Mark 15: 25), (see note on § 181.) The different forms of the title on the cross may be explained by the two-fold fact that the title was written in Latin, Greek, and Hebrew; and that the evangelists often give the expressions of Christ and others according to the *sense*. It may also be noted that the title in John (19: 19), "Jesus of Nazareth, the king of the Jews" (Revised Version), really contains the other three.

Seven scoffs around the cross are recorded: two by the multitude, three by the rulers, one by the soldiers, and one by the malefactors.

According to Matthew and Mark, both malefactors reviled Jesus, while according to Luke (23: 40) one was penitent. Both at first may have joined in the general mockery around the cross; but one of them, convinced of the innocence

and Messiahship of Jesus, afterward repented. Robinson and others suppose that Matthew and Mark put the plural for the singular. This is allowable, especially where the writer expresses his idea generally. (See Matt. 9 : 8 ; 27 : 48 ; John 19 : 29.) According to the Revised Version, *Cleophas* (John 19 : 25) should be *Clopas*, which is an Aramaic name. Cleopas of Luke (24 : 18) is a Greek name, and appears to belong to another person.

§ 184. JESUS EXPIRES ON THE CROSS. *Eli*, in Matt. (27 : 46), is the Hebrew, and *Eloi*, in Mark (15 : 34), is the Aramaean, or the colloquial language of the Jews, for *My God*.

The *vinegar* was the sour wine and water, the ordinary drink of the Roman soldiers. This was extended to Jesus upon a *stalk* of hyssop. (Matt. 27 : 48 ; Mark 15 : 36 ; John 19 : 29.)

The seven sayings of Jesus upon the cross may be arranged as follows: (1) Luke 23 : 34 ; (2) Luke 23 : 43 ; (3) John 19 : 26 ; (4) Matt. 27 : 46 ; (5) John 19 : 28 ; (6) John 19 : 30 ; (7) Luke 23 : 46.

§ 185. THE BODY TAKEN DOWN FROM THE CROSS AND BURIED. The evangelists, in their narratives, leave no doubt concerning the position of this and the three preceding sections. In this also harmonists are generally agreed.

On John (19 : 31), "That Sabbath day was a high day," (see note on § 159, 5, p. 277.)

Josephus is in harmony with the inspired records when he says (*Jewish War*, iv., 5, 2), "So great care did the Jews take respecting burial, that even the bodies of those condemned to be crucified they took down and buried before sunset." As to when the spices were prepared, see *Notes on Luke*, (23 : 56.) The last part of Luke (23 : 56) is closely connected with the next chapter. So the Revised Version.

§ 186. This request, for MAKING SECURE THE SEPULCHRE, it appears was made upon the Sabbath, the 16th of Nisan, April 8th, A. D. 30. The watch probably took their places at or near the close of the Sabbath, the sunset commencing the first day of the week. It was the *third* day about which the chief priests and elders were anxious.

## PART VIII.

## CHRIST'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

INTRODUCTORY NOTE.

---

MANY difficulties present themselves to those endeavoring to harmonize this portion of Gospel history. These arise from the brevity of the several accounts of Christ's resurrection, and from the fact that the inspired writers selected different appearances from a very large number which doubtless occurred during the forty days previous to his ascension. It cannot be shown that the evangelists contradict one another in a single statement, and the several plausible ways in which these accounts have been harmonized show that there are no insurmountable differences. All that can be done is to give the most probable arrangement and sequence of events. If we knew more of the incidents in detail, and probably but a few would be necessary, we could speak positively upon every portion of the narrative.

From a very careful and protracted study of this subject, I would present the following *summary of events* connected with our Lord's resurrection and ascension, in their most probable order of occurrence.

The resurrection took place at the early dawn of the first day of the week, about the time that the women started for the sepulchre with spices to embalm the body of Jesus. On their way they inquire among themselves, Who shall remove the stone from the door of the sepulchre? They approach the sepulchre just after the watch have sufficiently recovered from their fright to flee from the scene of their terror. The women, at their first view of the sepulchre, see the stone rolled away; and Mary Magdalene, quick to suspect evil, runs back, and in a few minutes reports to Peter and John that the body of Jesus had been taken away, and they both run in excitement to the tomb. After Mary Magdalene ran back to the city, the other women approach the sepulchre, view the rolled-away stone, enter the tomb, look through it, and, finding not the body of Jesus, are greatly perplexed. They cannot explain why the body should not be there, or how it could have been taken away when there were no signs of its being stolen, but the orderly condition of everything implied the contrary. But while in this perplexed state of mind, they are favored with the vision of the angels. They flee from the sepulchre in great fear and amazement, to bring indeed the disciples word, yet scarcely knowing whither they went. They had but just departed as John and Peter draw near the sepulchre, followed at a

little distance by Mary Magdalene. Peter and John enter in, and find it empty; but the orderly arrangement of the grave-clothes and of the napkin convinced John that the body had not been stolen, and he believed that the prediction of Jesus, that he should rise the third day, had been in some way miraculously fulfilled. They immediately return to the city. In the meantime, Mary Magdalene had come to the sepulchre, and just after the departure of Peter and John, looked in and saw the angels; then she turned around, and saw Jesus. The women, who had fled from the sepulchre, recovering from their fright, now hastened on their way to the city, and Jesus met them. Mary Magdalene also returning simultaneously, or very nearly so, entered the city with them, and together they told the disciples what they had seen. But while they were going into the city to report to the disciples, some of the guard had so far recovered from their terror as to decide what to do, and were now going into the city to report the occurrences to the chief priests.

How naturally these events may have occurred in this order, as proposed, may be seen from the *following scheme* :

	Ho.	Min.
Earthquake and Resurrection,	4	15
The women set out for the sepulchre,	4	15
They approach the sepulchre; Mary Magdalene returns,	4	20
Mary Magdalene tells Peter and John,	4	25
The women, viewing the sepulchre, are perplexed,	4	25
The vision of the angels,	4	28
They flee in fear and amazement,	4	32
Peter and John arrive,	4	34
Mary Magdalene arrives,	4	35
Peter and John depart,	4	40
Jesus appears to Mary Magdalene,	4	42
The other women, recovering themselves, hasten toward the city,	4	42
Jesus meets them,	4	48
Mary Magdalene and the other women enter the city,	4	55
Some of the guard enter the city.	4	55

This table might be variously arranged, according to the time fixed upon for the resurrection and earthquake, the supposed distance from the disciples in the city to the sepulchre, and the time the women set out with their spices, whether at, before, or after the resurrection and earthquake. The sepulchre was near the city, and it is not necessary to suppose the disciples far from the gate of the city. It is, therefore, not necessary to allow much time for their going and coming, especially for Peter, John, and Mary Magdalene, who ran. (See note on § 192.)

The other events are attended with less difficulty, and will be noticed in their respective sections. The following presents an *enumeration of all the appearances*, so far as given in the New Testament :

1. To Mary Magdalene. Reported by John and Mark.
2. To the other women returning from the sepulchre. Only by Matthew.
3. To Peter. By Luke and Paul.
4. To the two disciples going to Emmaus. By Luke and Mark.

5. To the apostles, Thomas being absent. By Mark, Luke, John, and Paul. These five appearances took place on the first day of the week, the day on which Jesus arose.

6. To the apostles, Thomas being present, a week after. Only by John. The appearances, thus far, occurred at or near Jerusalem.

7. To seven disciples at the Sea of Galilee. Only by John.

8. To the apostles, and to five hundred brethren, on a mountain in Galilee. Matthew, Mark, and Paul.

9. To James, probably at Jerusalem. Only by Paul.

10. To the apostles, at Jerusalem, just before the ascension. By Luke in the Acts, and by Paul.

The Ascension. By Mark and Luke.

For a further discussion of the subject, see Dr. Robinson's article in *Biblioth. Sacra*, 1845, p. 162 ff.; Lange on Matt. 28; Alexander's *Kitto's Cyclopædia*, article "Jesus Christ," Vol. II., p. 581 ff., and *Lives of Christ*, by Ellicott, Geikie, and Edersheim.

§ 187. Matthew only speaks of the wonderful phenomena attending THE RESURRECTION. Mark (16:9) says that Jesus had "risen early on the first day of the week"; and he also says (16:2) that the women came to the sepulchre "very early." Matthew (28:1) says they came "as it began to dawn toward the first day of the week"; John (20:1) says, "early while it was yet dark," while Luke (24:1) says, "very early in the morning." The phrase in Matthew (28:1), "In the end of the Sabbath" (*late on the Sabbath day*, Revised Version) may be harmonized with the other Gospels, by supposing with Meyer and some others, that the following night is reckoned as a part of the Sabbath. The custom of reckoning from evening to evening (Lev. 23:32) grew out of observing feasts and other seasons, which depended on the return of the new moon. The natural day was originally regarded as closing with the morning. (Gen. 1:5; Lev. 7:15.) Thus Jonah (1:17) and Matthew (12:40) follow *day by night*, "three days and three nights." Matthew, as a publican, in reckoning the civil day from sunrise to sunrise, may have become accustomed to thus speak of the natural day and night. This accords too, with the most natural meaning of what follows: "As it began to dawn toward the first day of the week." These testimonies of the four evangelists seem to indicate the resurrection and earthquake, and the coming of the women, as occurring at the early dawn on the first day of the week. This on April 9, A. D. 30, would be about four o'clock.

But Rev. A. H. Lewis, D. D., and a few others, infer from Matthew (28:1), "Late on the Sabbath day" (Revised Version), that Jesus rose near sunset on Saturday, and that he was crucified on Wednesday and lay in the grave three full days and nights. On the latter point, see § 159. That Jesus rose on the first day of the week is plainly asserted in Mark (16:9), and implied in Mark (16:2), and may be fairly inferred from Luke (24:1) and John (20:1). The first passage (Mark 16:9) is generally accepted as a true account; and even if rejected as a part of Mark, it presents a most ancient testimony. (See on § 191.) Besides, the women "rested on the Sabbath" (Luke 23:56), and would hardly have visited the tomb on the Sabbath day. The language, also, which the guard was instructed to use, implies that Jesus did not rise in the afternoon (Matt. 28:13),

"His disciples came by night and stole him away while we slept." It is, however, perfectly consistent with the fact that he rose at early dawn.

But Mark (16:2) also adds, "at the rising of the sun," which at first seems to be inconsistent, not only with the statements of the other evangelists, but also with his own expression, "*very early*." Several explanations have been given, but the most probable one is that which supposes Mark to have used the expression, "rising of the sun," in a popular and general sense, to express his gradual approach from the breaking of twilight to the ushering in of the full light of day by his actual rising. (See *Jud.* 9:33; *Ps.* 104:22.) Robinson (in *Biblioth. Sacra*, 1845, p. 168) gives several instances from the Septuagint Version of the Old Testament where the language is parallel to that of Mark, and the expression *rising of the sun* is equivalent to *the rising of the day*, or early dawn. (See *2 Kings* 3:22; *2 Sam.* 23:4.) Thus sunrise, from its beginning to its ending, embraced a considerable interval, just as the evening did from its beginning and ending.

It is not certain whether the soldiers saw Jesus come forth from the tomb. Their report (*Matt.* 28:11) rather implies that they did; for how could they have known what had become of the body? On the other hand, it may be said that the soldiers knew why they were placed on guard, and upon hearing the earthquake, and seeing the angel descend and roll away the stone, they at once inferred that Jesus had risen, according to his prediction.

§ 188. VISIT OF THE WOMEN TO THE SEPULCHRE. Greswell and Lange regard the women mentioned in Luke (24:1; 23:55) as a second company who came later than the two Marys and Salome, mentioned in Mark (16:1). But this is unnecessary. The one mentioned by John (20:1), the two by Matthew (28:1), and the three by Mark, do not exclude the "other women with them." (*Luke* 24:10.) The phrase, "and certain others with them" (*Luke* 24:1), should be omitted, according to the highest critical authorities. It is more natural to conceive them as forming one company, since both those of Mark and Luke brought spices. They may, however, have set out from different places about the same time, and a portion of them might have arrived at the sepulchre just after the others, when they formed one group.

The women visited the sepulchre about the time of the resurrection and earthquake. The same note of time is used in regard to both occurrences. (See preceding note.) The brief and vivid description of Matthew would lead us almost to suppose that the angel descended in view of the women, as they were approaching the sepulchre. But a comparison with the other Gospels shows that the angel was not seen by them until they had been perplexed in their examination of the sepulchre. See, especially, *Luke* (24:3, 4). It is a very natural supposition, and one in harmony with the four accounts, that they left their homes at or just before the earthquake.

It should be noted that Mary Magdalene, when just outside of the Damascus gate (§ 182), upon seeing the stone taken away from the sepulchre, ran back to tell Peter and John. (*John* 20:2.) These two apostles seem to have been together, possibly in John's abode (*John* 19:27), and not necessarily far in the city. The other apostles may have been in other parts of the city, either together, or quite likely in small companies. (See note on Part VIII.)

§ 189. The women go on to the sepulchre after Mary Magdalene leaves them to report to Peter and John. They enter in and find that the body is gone; they are much perplexed. Doubtless, the orderly arrangement of everything in the tomb (John 20: 6, 7) added to their perplexity. But this state of mind was soon broken by THE VISION OF ANGELS.

Matthew and Mark speak of only one angel; but Luke mentions two. This is no contradiction; for the one does not exclude the two, and the two include the one. One may have been more prominent, and the speaker for both. (See note on § 69.)

Mark (16: 5) speaks of the angel as "sitting"; Luke (24: 4) of them as *standing*. The former does not say that they had not stood; nor the latter that they did not afterward sit. The word translated *stood* in Luke (24: 4) may have reference not so much to the *posture*, as the *suddenness* of their appearing, and may mean *came upon them, appeared suddenly*. Compare the use of the word in Luke (2: 9); Acts (12: 7). But Mark speaks of the posture which the angel may have immediately taken, that of *sitting*, the posture of one imparting instruction.

From the brief language of Matthew, one might suppose that the angel addressed the woman while sitting on the stone, outside the sepulchre. Mark and Luke, however, state that they entered, after which the angels appeared to them, and addressed them. This is in complete harmony with Matthew's statement, which describes the women (28: 8) as *going out quickly* from the sepulchre.

Mark (16: 8) says that they "fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were afraid." But Matthew (28: 8) says that "they departed quickly from the sepulchre, with fear and great joy; and did run to bring the disciples word." These accounts beautifully explain and supplement each other. They fled, trembling with amazement, possibly away from the city, rather than toward it; soon recovering themselves, they remember the words of Jesus quoted by the angels (Luke 24: 8), and joy begins to take possession of their trembling yet believing hearts. Remembering, also, the charge of the angel, to go and tell his disciples and Peter of his resurrection, and his promised appearance in Galilee, they at once hasten toward the city. They speak not of what they had seen to any as they go; but only report to the eleven, as confidential friends. Possibly knowing that Mary Magdalene had gone for Peter, they first seek the other apostles.

§ 190. PETER AND JOHN AT THE SEPULCHRE. Mark mentions only Peter; John speaks also of "that other disciple." But Mark does not say that Peter only went, while John confirms the fact that Peter did go. (See note on § 69.) Both evangelists speak of *running* to the sepulchre.

It is said that John *believed*. (John 20: 8.) What?—the report of Mary Magdalene, or that Jesus was risen? Evidently the latter; for the orderly arrangement of grave-clothes in the sepulchre showed that the body of Jesus was not stolen; and a belief in his resurrection is more in accordance with the usual deeper meaning of the word *believed*. But he believed from what he *saw*, and not from the Scripture; for he knew not the Scripture, that Jesus must rise from the dead. (John 20: 8, 9.) They at once return to their home, probably John's abode. (John 19: 27.)

§ 191. That JESUS APPEARED FIRST TO MARY MAGDALENE, is directly affirmed by Mark (16:9), "He appeared first to Mary Magdalene." But Robinson, Strong, and others, maintain that the whole course of events and circumstances shows that Jesus had previously appeared to the other women. (Matt. 28:9, 10.) They, therefore, suppose Mark to use the word in a *relative* sense—the *first* of the three appearances which he records. But we have already seen (see note on Part VIII.) that the course of events does not necessarily demand the supposition that Jesus appeared first to the women; but that the appearance to Mary Magdalene may be very naturally arranged before that to the other women. I, therefore, with Lightfoot, Le Clerc, Doddridge, Lardner, Newcome, Greswell, Griesbach, Tischendorf, Olshausen, Ellicott, Lange, Riddle, and others, understand Mark as stating that Jesus made his first appearance after his resurrection to Mary Magdalene. This is Mark's most natural meaning, as those who adopt the other view admit.

This passage (Mark 16:9-20) is regarded by critics as of doubtful genuineness. It is generally regarded as authentic. I prefer to regard it as a part of the Word of God. Did we know a little more of the history of this passage, I feel assured that the mystery regarding it would be cleared away. (See author's "Notes on Mark," Introduction, pp. viii-xii.)

Mary Magdalene appears to have now seen the angel for the first time, which is confirmatory of the view that she left the women upon seeing the stone rolled away from the sepulchre, and hence did not see the angels when they appeared to them.

In John (20:17), Jesus says to Mary Magdalene, "Touch me not; for I am not ascended to my Father"; yet when he met the other women, he permitted them to "hold him by the feet and worship him." (Matt. 28:9.) This different treatment doubtless arose, principally, from their different states of mind. So he had differently treated those who had been cured by him; charging some to say nothing about it, and others to tell what the Lord had done for them. Aside from other reasons, some needed cautioning and restraining; others, encouraging and putting forward.

It should be noted that the verb describing the act denied to Mary (*touch me not*) is different from that describing the act of the other women (*held or laid hold of his feet*). This latter act, also, was connected with worship. But the act which Mary was about to perform (implied in the imperative) seems not to have been connected with worship, but merely to satisfy some desire in her mind. I append a portion of Dr. Hackett's excellent note on this difficulty, from Smith's *Dictionary of the Bible* (Am. edition, article "Mary Magdalene":

"She had already, it is true, exclaimed, in the ecstasy of her joy, 'Rabboni!' but she may not have been certain of the precise form or nature of body in which she beheld her Lord. It is he, the Great Master, verily, she is assured; but is he corporeal, having really come out of the grave? Or is it his glorified spirit, having already gone up to God, but now having descended to her in his spiritual investiture? In this state of uncertainty she extends her hand to assure herself of the truth. . . . The Saviour knows her thoughts, and arrests the act. The act is unnecessary; his words are a sufficient proof of what she would know. He 'had not ascended to the Father,' as she half believed, and consequently has not the spiritual body which she supposed he might possibly



have. . . . Her case was like that of Thomas, and yet unlike his; she wished, like him, to touch the object of her vision, but, unlike him, was not prompted by unbelief."

§ 192. JESUS APPEARS TO THE OTHER WOMEN as they return to the city. The phrase, "As they went to tell his disciples" (Matt. 28:9), should be omitted, according to the highest critical authorities. The verse would then begin, "And behold Jesus met them," etc., which, in Matthew's brief account, would make the time and place indefinite. (Compare Matt. (28:2, 5) and notes on §§ 188, 189.) Thus it is possible to suppose the women to have returned to the sepulchre after reporting to the disciples the vision of the angels, or after recovering from fear, and that, after this return, Jesus met them. In favor of such a return, it may be said: They fled in great haste, and would naturally return to get their spices and other things that they had left, and at the same time gain additional knowledge. There seems, however, no necessity for adopting such a view. (See note on Part VIII. and on § 189.)

This appearance of Jesus is fixed as the *second* after the resurrection, by the language of Mark (16:9), "He appeared first to Mary Magdalene" (see note on § 191), and by the language of Matthew (28:11), "When they were going, behold some of the watch," etc. It thus occurred between the appearance to Mary Magdalene and the coming of the watch to report to the chief priests; and they would not delay long to report to their masters. So the majority of harmonists. The next appearance—to Peter—must have been much later. (See on § 195.)

§ 193. REPORT OF MARY MAGDALENE AND THE OTHER WOMEN. Mark and John, who relate the first appearance of Jesus to Mary Magdalene, speak only of her report to the disciples. Luke, who only mentions the vision of the angels to the women, speaks of their report, including the name of Mary Magdalene, who also had seen the angels a little after the others had fled from the sepulchre. Matthew implies such a report. (8: 10, 11.)

§ 194. REPORT OF THE WATCH. Matthew indicates that while one message was being borne to the friends of Jesus, another was being carried to his enemies. This was not, probably, a great while after the resurrection. After recovering from the fright caused by the earthquake and the appearance of the angel, the guards would not wait long before reporting themselves and the circumstances to the Jewish rulers, since deserting their post was punishable with death. They doubtless consulted, and some of them concluded to go to the chief priests and relate all that had befallen them. This also indicates that the first two appearances of Jesus were in the early morning, very probably before the sun had actually risen. (See note on Part VIII. and § 187.)

§ 195. THE APPEARANCE OF JESUS TO THE TWO DISCIPLES, on their way to Emmaus, in the afternoon of the day on which Jesus rose. (Luke 24: 13, 29.) THAT TO PETER seems to have been after their leaving for Emmaus; at least, they had not heard of it; and it occurred before their return to Jerusalem. (Luke 24: 24, 33, 34.) They probably left Jerusalem about midday, arriving at Emmaus about three o'clock, the time of the first evening, or the decline of day.

The two disciples speak only of the vision of angels which the women had seen, which corresponds with the narrative of Luke, who omits the account of our Lord's appearing to Mary Magdalene, and also to the other women. (Luke 24: 5-11, 23.) It is possible that these two, not being of the eleven (Luke 24: 33), had not heard of these appearances; or they may have heard and given no credence to the report.

Tradition makes these two disciples of the number of the seventy. Cleopas (Luke 24: 18) was a different person from Clopas of John (19: 25). (See § 185.)

According to Luke (24: 34, 35), the disciples believed Peter that Jesus had risen; but according to Mark (16: 13), they believed not the two who had returned from Emmaus. It is possible that the *residue*, or the *rest*, refers especially to the other disciples besides the twelve, some of the seventy and others, who believed not. These they may have at first found, after which they find the eleven and others gathered together. And certainly Thomas did not believe. (John 20: 24, 25.) Or again, Peter, John (John 20: 8), and some others, believing that Jesus had risen, announced the fact to the two disciples, when they found the eleven and others gathered together, the rest giving consent by their silence; but when the two relate how Jesus had been with them, and was known in the breaking of bread at Emmaus, they are filled with incredulity. They cannot conceive, it may be, how he should be here and there, and vanish from their sight; they doubt, think it may have been an apparition, and thus most of those present believed them not, and were prepared to suppose Jesus a spirit when he appeared soon after. (Luke 24: 37.) The latter explanation appears to me the more plausible.

§ 196. FIRST APPEARANCE OF OUR LORD TO THE APOSTLES. That this was on the evening after our Lord's resurrection is evident from Luke (24: 13, 29, 33, 36), and John (20: 19). The apostles, except Thomas, and others, were present. (Luke 24: 33; John 20: 24.) They were now in one place, for fear of the Jews, and doubtless, also, for mutual consultation. It is not to be inferred that the disciples had been abiding together.

The appearance mentioned in Mark (16: 14) is doubtless to be placed here (though it might be placed a week later), since the unbelief and hardness of heart accord better with this than with a later period. *The eleven* (Mark) is the name of the apostles from their number, although but ten were present. Paul speaks of them as *the twelve*. (1 Cor. 15: 5.)

Mark (16: 15-18) probably belongs to a later appearance, and harmonizes beautifully with the last commission on the mountain in Galilee. (§ 199.) In his great brevity, Mark at once records the words of Jesus to his disciples, and then speaks of his ascension, as if this appearance, the commission, the ascension, and even the going forth to preach after pentecost (ver. 19, 20), were all immediately connected together in time. A separation, therefore, between the 14th and 15th verses cannot be regarded as severe or arbitrary.

John says (20: 19), "the same day at evening," which, according to the Jewish reckoning, would have been the beginning of the next day of the week. But do we not see here a confirmatory evidence that John used the Roman mode of reckoning the day, from midnight to midnight? (See note on § 181, 3.) The *second evening*—that beginning at sunset—is doubtless meant; for the two

disciples were at Emmaus on the *first* evening; and this was after their return to Jerusalem. (See note on § 195.) Luke (24: 44-49) might be placed in § 200; on which see note.

§ 197. JESUS AGAIN APPEARS TO THE APOSTLES. John's note of time, "after eight days," is equivalent to a *week after*. Including, as usual in such cases, the day from which the reckoning is made, the eighth day comes just one week after—the first day of the next week.

The language of John (20: 26), "again the disciples were within," naturally implies that they were in the same place as on the former occasion—consequently, at Jerusalem. This is confirmed by the fact that John afterward relates (chap. 21) our Lord's appearance to his disciples in Galilee. Many suppose that it was the evening following sunset of the first day of the week. (For John 20: 30, 31, see § 202.)

§ 198. The position of this section is fixed by John (21: 14), which speaks of the APPEARANCE AT THE SEA OF TIBERIAS as the *third* to the apostles. The journey into Galilee (Matt. 28: 16) occurred probably but a few days after the Feast of the Passover, which continued to the end of the 21st of Nisan, or April 13th of A. D. 30. Three days after the passover festival, Jesus appeared the *second* time to the apostles. (John 20: 26.) At this *third* appearance they were in Galilee, temporarily resuming their previous occupation.

§ 199. The APPEARANCE OF JESUS ON A MOUNTAIN IN GALILEE, recorded by Matthew, is probably the same as that mentioned by Paul, where he was seen by above *five hundred* brethren; for this was a special appointment of our Lord himself, in a country where he had labored the most, and had the most disciples, and where so large a number of them could be the most easily assembled. Even at Jerusalem there were afterward gathered only about one hundred and twenty. No other time or place accords so well with so public a gathering. It is also reasonable to suppose that the message from the angels, regarding the appearance in Galilee (Matt. 28: 7; Mark 16: 7), was regarded as applying to the whole discipleship, and had led the brethren generally to go to Galilee, and await the public manifestation of their Lord. The statement of Matthew (28: 17), that "some doubted," suggests the presence of others besides the apostles; for we can hardly conceive this of any of them, after all that had happened to them in Jerusalem and Galilee, and after the appointment of the time and place for this appearance. It was fitting, also, that the great last commission should be thus publicly given. This is also the view of the best recent commentators and the majority of harmonists.

Mark (16: 15-18) fits admirably between the eighteenth and nineteenth verses of the twenty-eighth chapter of Matthew. Mark evidently seems to give a portion, at least, of the last commission; but, in his brevity, touches several events within a few verses. (See note on § 196.) This also accords with the view of Doddridge, Alexander, Alford, Lange, and others.

§ 200. The APPEARANCE TO JAMES is mentioned next in order by Paul, and seems to have been between the public appearance to the five hundred in Gali-

lee and the last appearance, at the ascension. Acts (1:3) implies other manifestations and interviews during the forty days before he was received up to heaven. As the apostles returned to Galilee soon after the passover, we may naturally suppose that they would go up again to Jerusalem in time to celebrate the pentecost. It appears that they were there, at least, about ten days before that festival, and very likely longer. The appearance to James; therefore, was very probably at Jerusalem, of which church he became pastor.

The words of Paul (1 Cor. 15:7), "then of all the apostles," naturally point to the LAST APPEARANCE, JUST BEFORE THE ASCENSION. It is possible that Luke (24:44-49) belongs to this last interview. Verse forty-nine accords remarkably with the opening verses of the Acts. In it, however, may be couched an injunction to repair to Jerusalem after his manifestations in Galilee, there to remain for the promise of the Father, and to begin their public labors. Hence its position in § 196.

§ 201. Luke says (24:50), Revised Version, "he led them out until they were over against Bethany"; and in Acts (1:12), Luke also says that the disciples "returned unto Jerusalem from the mount called Olivet." Bethany was situated "at the Mount of Olives (Mark 11:1; Luke 19:29), on the eastern slope, about a mile below the summit." It is implied that the ASCENSION took place on the eastern slope of Olivet. Mark (16:20) refers generally to the preaching after the pentecostal season.

Here concludes the direct testimony of the evangelists to the Resurrection of Christ. Upon this subject, that eminent American jurist, Isaac Parker, once said that he felt the most perfect satisfaction: that "he had taken it up with a view to ascertain the weight of the evidence by comparing the accounts given by the four evangelists with each other; and that for their agreement in all substantial and important facts, as well as their disagreement in minor circumstances, considering them all as separate and independent witnesses, giving their testimony at different periods, he believed the evidence would be considered perfect, if the question was tried at any human tribunal."

§ 202. This double CONCLUSION OF JOHN'S GOSPEL very aptly forms a general conclusion to all the Gospels. But comparatively few of the words and works of Jesus are recorded by all the evangelists (see Acts 1:3); but enough to prove that Jesus is the Christ, the Son of God. (Mark 1:1; Luke 16:34; 24:48; John 20:31.) It is not strange, therefore, that in such brief accounts many difficulties should have presented themselves to harmonists. After going over the whole Gospel history several times, I have come to the conclusion—in which, I think, all careful students of the Gospels must coincide—that these difficulties are not greater than we should naturally expect. They arise, for the most part, from what is *not* said, rather than from what *is* said. A few additional sentences, a single incident, or often a single word, would relieve the whole difficulty. These are not given, however, and for the reason that it was not deemed best. Meanwhile, faith and reverent inquiry will not lose their way.

## SOME MODERN HARMONISTS.

---

Chemnitz .....	1593	Strong .....	1852
Lightfoot .....	1654	Anger .....	1852
Dornkrell .....	1688	Stroud .....	1853
Le Clerc .....	1699	Mimpress .....	1855
Bengel .....	1736	Tischendorf .....	1864
Doddridge .....	1739	Clark (1st Ed.) .....	1870
Pilkington .....	1747	Gardner .....	1871
Macknight .....	1756	McClellan .....	1875
Newcome .....	1778	Halcombe .....	1880
White .....	1799	Rushbrooke .....	1881
Townsend .....	1825	Gilmore and Lyman Abbott .....	1881
Greswell .....	1830	Fuller .....	1885
Carpenter .....	1835	Cadmus .....	1885
Wieseler .....	1843	Robinson (Riddle) .....	1886
Jarvis .....	1845	Waddy .....	1887
Robinson .....	1845	Pittenger .....	1888

## INDEX OF PRINCIPAL SUBJECTS.

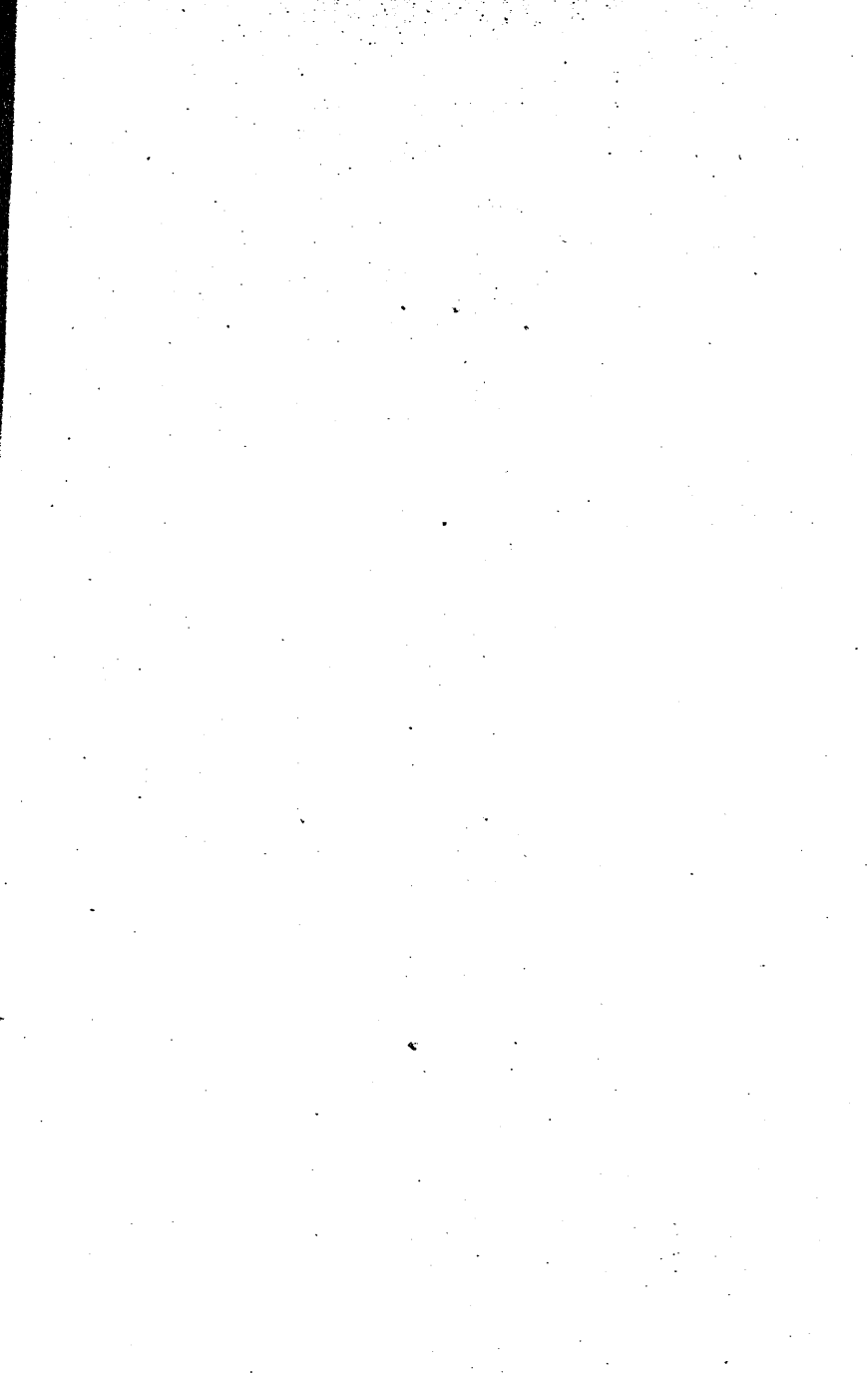
	PAGE		PAGE
"About the sixth hour" and "the third hour".....	284	Caiaphas, Jesus before, the first time, 283; the second time, 283; Caiaphas and Annas.....	282
"About thirty years of age".....	238	Calling the four disciples.....	241
Ænon.....	240	Cana, Christ's coming to.....	238
"A feast of the Jews".....	243, 254	Capernaum, Christ's first recorded visit to.....	238
Agony in Gethsemane.....	281	Cæsarea Philippi, visit to.....	254
Anointing, the first, 248; the second.....	274	Calvary.....	286
Annas, Jesus before.....	282	Capernaum.....	238
Announcement of John's birth....	231	Census by Augustus.....	232
Announcement of Christ's birth..	231	Centurion's servant healed.....	247
Apostles, selection of, 247; sent forth, 251; catalogues of, 251; going forth two by two, 251; Christ's first appearance to, after his resurrection, 295; second appearance to.....	296	Childhood of Jesus.....	236
Archelaus, cruelty of.....	236	Christian era.....	231
Ascension, Christ's, 297; his last appearance before.....	297	Christmas, or December 25th.....	234
Barabbas preferred to Jesus.....	284	Christ: birth of, 231; year of, 231-234; day of, 234; in Egypt, how long, 236; time of entering his ministry, 237; his early Judean ministry, 239; his first recorded journey through Samaria, 240; his last through Samaria and Galilee, 266; his journeying toward Jerusalem, 258; arrival at Bethany, 269; public entry into Jerusalem, 271; last discourse to the Jews, 272; discourse on the Mount of Olives, 273; his authority questioned, 272; executed on a festival day, 278; his last discourse and intercessory prayer.....	281
Barren fig tree cursed, 272; withered.....	272	Christ's death, when? 278; Friday, 279; not on Wednesday, 290; nor on Thursday ...	278
Baptism of Jesus, time of.....	238	Chronology of the Gospels... 223, 224	
"Before the Feast of the Passover".....	275		
Bethany, 297; Christ's arrival at, six days before the passover, 269; supper at, 270, 274; Christ's ascension at.....	297		
Bethany beyond Jordan.....	238		
Bethsaida of Galilee.....	252		
Bethsaida, Julius.....	252		
Blessing little children.....	268		
Blind man healed.....	263		
Burial, Josephus concerning.....	287		

	PAGE		PAGE
Cleansing the Temple, first, 239 ;		Genealogies of Christ, 229 ; by	
second .....	271	Matthew, 229 ; by Luke, 230 ;	
Cleopas and Clopas .....	295	various theories .....	231
Commission, Christ's last .....	296	Genung, G. F., on The Fourfold	
Conclusion of John's Gospel .....	297	Story .....	223
Contention of the Disciples .....	280	Golgotha .....	286
Crucifixion, the .....	286	Gospel of Matthew, 224-227 ; of	
Credibility of the four evangelists,		Mark, 224 ; of Luke, 225 ; of	
7 ; proof amounting to demon-		John .....	224, 225
stration .....	8	Gospels, the Four, 224 ; general	
Cyrenius, governor of Syria .....	232	survey of, 224 ; synoptic, 224 ;	
		synopsis of .....	9
Decapolis .....	253	Greek proselytes visiting Jesus ...	271
Dedication, Feast of .....	264	Harmony of the Gospels, advan-	
Demoniac, healing a .....	254	tages of, 3, 7 ; the field of study	
Dumb demoniacs, Matthew and		demands charity and caution, 3 ;	
Luke compared .....	262	rules for constructing a ....	227, 228
Demoniacs of Gadara .....	249	Herod's massacre of the children,	
Disciples believing, yet not believ-		236 ; his death .....	236
ing that Jesus had risen .....	295	Herod Antipas: opinion of John,	
Discourse in the Synagogue at		252 ; Jesus before .....	284
Capernaum .....	252	How the kingdom of God should	
Draught of fishes (Luke), after the		come .....	267
call of the four disciples .....	241	Hypocrisy, worldliness, discourse	
Duration of Christ's public minis-		on .....	263
try .....	237	Hyssop .....	287
"Eli," "Eloi" .....	287	Importunate widow .....	267
Ellicott on Christ's three preaching		Infirm woman healed on the Sab-	
tours in Galilee .....	244	bath .....	264
Ephraim, 266 ; Christ's retirement		Inscriptions on the cross .....	286
to, 266 ; Dr. Robinson on .....	266	Jacob's well .....	241
Fasting, question of John's disci-		Jairus' daughter, raising of, 249 ;	
ples, etc. ....	250	position in the inspired narra-	
Feeding the four thousand .....	254	tives .....	5, 249
Feast of Tabernacles, Christ's		James, Christ's appearance to ....	296
journey to .....	255, 257, 259	James and John, ambitious re-	
Final departure of Christ from		quest of .....	268
Galilee .....	267	Jesus foretells his death, 254, 255 ;	
First day of unleavened bread ...	274	last six months of his ministry,	
Following Jesus .....	256	257-259 ; dining with a Pharisee,	
"Forty-and-six years" .....	233, 239	265 ; scourged and mocked, 284 ;	
"Four months and then ... the		led to crucifixion, 286 ; expires	
harvest" .....	251	on the cross, 287 ; his body	
Gadara .....	249	buried .....	287

	PAGE		PAGE
John the Baptist, time of his birth, 231; time of entering his ministry, 233, 234; his testimony of Christ, 238; how he knew not Jesus, 238; imprisonment, 240; message of, 247; death of.. 252		Matthew's discourses.....	227
John's conclusion, 297; his reflections on the unbelief of the Jews, 273; his faith at the sepulchre, 292; his reckoning according to Roman time.....	284-286	Mite .....	273
Joseph's genealogy, 229; temporary return to Nazareth.....	235	Nazareth, Joseph's temporary return to, 235; Christ's first rejection at, 269; second rejection... 250	
Jordan, Christ's retirement beyond.....	264	Nicodemus came by night.....	239
Journey through Samaria and Galilee, Christ's.....	266	Olivet .....	297
Judas, the traitor, pointed out, 280; the time of his leaving the supper, 280; his remorse and death.....	284	Parables by the seaside.....	248
Judean ministry of Jesus.....	239	Passover, A. D. 8 .....	236
Last passover week, arrangement of .....	239	Passover, first of Christ's ministry, 239; second passover, 243-246; third passover, 253, 270; fourth passover week, 274; time of last passover .....	274-279
Lazarus, raising of.....	266	Peter's wife's mother.....	241
Leper, healing the.....	242	Peter's denials foretold, 280, 281; his three denials.....	282
"Lest they should be defiled—that they might eat the passover" .....	276	Peter and John at the sepulchre, 292; Jesus appears to Peter ....	292
Life of Christ, not to be presented by one mind .....	7, 224	Pharisee and publican .....	267
Lord's Supper, in Luke, 279; instituted .....	280	Pharisees, first organized opposition to Jesus, 247; opposition further traced, 268; conspiring his death.....	295
Luke's preface, 229; his chronological order .....	225	Pilate, Jesus led to, 283; Jesus first time before, 284; second time before.....	284
Luke 9 : 51 to 18 : 15 ....	225, 258-260	Plucking ears of grain.....	246
Malefactors, crucified .....	286	Preaching tour through Galilee, first, 241; second tour, 248; third tour.....	250
Marriage at Cana.....	238	"Preparation of the passover"...	277
Mary's genealogy.....	230	Presentation of Jesus in the temple .....	235
Mary Magdalene, 248; at the sepulchre, 288, 289, 293; Christ's appearance to .....	293	Priests, the twenty-four courses... 231	
Matthew's call, 242; feast of ... 5, 249		Prodigal son .....	265
Matthew's Gospel, its arrangement, 225; of 4 : 22 to 13 : 58 ....	225-227	Purification .....	235
		Purim, Feast of.....	243
		Question concerning fasting .....	249
		Repetition of Christ's discourses, 262, 263	
		Resurrection of Jesus, 290; diffi-	



	PAGE		PAGE
culties in harmonizing the evangelists thereon, 288; time of, 289, 290; whether seen by the soldiers .....	291	Taxed .....	232
Resurrection, when? Saturday or Sunday .....	290	Temple, first and second cleansing .....	239
Resurrection and Ascension, period of, 288, 289; summary of events, 289; order of Christ's appearances .....	289, 290	Temptation of Jesus .....	238
Rich man and Lazarus .....	266	The ten lepers .....	267
"Rising of the sun" .....	290	The twelve, selection of .....	247
Robinson, Dr., on Christ's last journey .....	259	Ten pounds and ten talents .....	269
Roman mode of reckoning the day .....	285, 286	"Thé third hour" and "about the sixth hour" .....	284
"Sabbath day a high day" .....	277	"Three days and three nights" .....	248
Samaritan, the good .....	125	"Touch me not," 293; Dr. Hackett's note on .....	293
Sea of Tiberias, Christ's appearance to seven disciples at .....	296	Treasury .....	273
"Second Sabbath after the first" .....	246	Transfiguration .....	254
Sermon on the Mount, 241; different from that on the Plain, 242; when and where .....	242	Tribute money .....	255
Sermon on the Plain .....	247	Two years old and under .....	234
Sepulchre of Jesus guarded .....	287	Two blind men healed .....	268
Seven scoffs around the cross .....	286	Two disciples on their way to Emmaus .....	294
Seven sayings upon the cross .....	287	Tyre and Sidon, Christ's visit to .....	253
Seventy sent out, when, 260; return of .....	261	Unjust steward .....	265
Shepherds, vision of .....	234	Unwashed hands, on .....	253
Sign demanded .....	248	Vinegar .....	287
Slaughter of certain Galileans .....	263	Vision of Joseph .....	26
Son of David, question respecting .....	167	Washing the disciples' feet .....	279
Sparrow .....	263	Watch, the, report of .....	294
Star in the east .....	235	"What thou doest, do quickly" .....	276
Stilling the tempest .....	249	Widow's mite .....	272
Syrophénicia, woman of .....	103	Widow's son raised .....	247
Tabernacles, Feast of .....	255	Wise men, the .....	235
		Withered hand healed .....	247
		Woman in adultery .....	260
		Women at the sepulchre, 291, 292; their perplexity, the vision of angels and flight, 292; Jesus appears to, 294; their report to the disciples .....	294
		Zaccheus, visit to .....	269





BS

3560

A3C6

1892

33927

Bible. N. T. Gospels.  
Harmonies. English